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ABSTRACT

This special issue of the Whole Earth Papers examines Christian perspectives on world order. The document is the first in a series to promote understanding of the ways in which religious and humanist traditions can help develop a more humane world order. Sixteen articles comprise the document. World order issues are explored from various theological dimensions including historical, creational and eschatological, evangelical, ethical and moral, contemplative, and spiritual. Topics discussed include Christ and world order, crises of growth, political power struggles, resource depletion, spiritual insight versus scientific inquiry, justice, political implications of Jesus' teachings, pacifism, human rights, disarmament, and the mission toward unity. The concluding section suggests that the Whole Earth Papers be used for personal growth and study, group discussion, background for lobbying efforts, college, high school, and adult education courses, and resource libraries. (DB)

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THE WHOLE EARTH PAPERS
Vol. 1 No.10

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INNER DIMENSIONS OF WORLD ORDER

CHRISTIAN VOICES is the first in a number of issues of The Whole Earth Papers devoted to the inner dimensions of world order. Some of our future issues will feature insights from Buddhist, Hindu, Judaic, Islamic, B'hai, native American, African, humanist and other traditions. Also to be examined will be current explorations in inner consciousness and the human potential movement in light of their relevance to a more just and human world order.

These explorations into the inner dimensions of world order will not replace the socio-economic and political analyses of The Whole Earth Papers. Rather, both approaches will be interwoven as the fabric for the human future.

The significance of authentic religion in the creative task of developing a more human world order is suggested by the origin of the word "religion." It is derived from the Latin "religare," which means "to bind together," "to make whole," "harmony." In Sanskrit one of the original meanings of "dharma" (eternal religion) is the same: "to bind together as one the whole universe."

In both the Western and Eastern meanings of the word authentic religion is concerned with a vision and celebration of the essential relatedness and oneness of existence. It points toward a potential and destiny that transcends the immediate evidence of brokenness and incompletion.

Authentic religion emerges from the humble awareness of participation in a reality and meaning greater than self and beyond measurable physical, social, economic or political relationships. It is a consciousness that carries with it a sense of accountability, not just to self, but to the greater whole in which one is coparticipant.

Just as physicists are discovering that all matter — from the tiniest cell to the cosmos — is dynamically interrelated, so does the authentically religious person perceive the unity of all things. In our deepest awareness we come to know that there already is a world order.

Unification is not only a future goal. It already exists. Division and isolation are a result of our own ignorance and errancy — and of the historical lack of the global infrastructure needed for a viable world community. That infrastructure is now largely in place. The human task is thus to bring ourselves and our institutions into living awareness of the dynamic intercommunion that already binds all reality in organic oneness.

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CHRISTIAN VOICES

During Easter Week of 1977, 25 men and women representing a diversity of Protestant and Catholic faiths met at Maryknoll, New York, for five days of shared prayer, meditation and dialogue on the theme "Theology and World Order." The conference was sponsored by Global Education Associates and hosted by the Maryknoll Fathers.

Conference participants explored world-order considerations from various theological dimensions:

- historical
- creational and eschatological
- evangelical
- ethical and moral
- contemplative and spiritual
- the life of Jesus
- liberation theology

The conference was seen not as the occasion to produce final answers on the relationship between Christian theology and world order, but as an opportunity to articulate questions and open paths for further exploration. It was hoped that it would be a beginning — just as this issue of The Whole Earth Papers is meant as a beginning — in catalyzing the greater participation of Christians, along with others in the whole earth community, in bringing the deepest riches of their vision to the building of a more fully human world order.

Some of the paths are explored in the pages that follow. But many more questions remain to be pursued in future ecumenical dialogues.

In the task force meetings that preceded and prepared for this conference the question was repeatedly raised as to whether such a conference should not be more broadly ecumenical — i.e., include more presentations from other than Christian perspectives. In the end it was felt that Christians would be better enabled to share in a world order dialogue with Hindus, Buddhists, Jews, Islamics, etc., if they first explored the images and insights from their own spiritual and symbolic roots.

The conference on Theology and World Order was thus not only envisioned as a means to catalyze world order dialogue among Christian denominations, but as a way to prepare the ground for Christian participation in a larger world dialogue.

Such inter-religious explorations of world order may well help the cause of ecumenism at the same time that it furthers the cause of world justice and peace. The parallel development in this century of the world order movement and the ecumenical movement is aptly pointed out by John Radano's article in this issue. Their convergence at this point in history is hardly accidental. It is as if the human community intuitively knows that its survival and future development may depend on the discovery and greater understanding of a common spiritual core and the development of a common social-political base at the global level.

A special feature of the conference was the presentation by Frederick and Claske Franck of their play, "Everyone 2000," a futuristic adaptation of the medieval morality play, "Everyman." In the Franck version, while "Death" lurks in the background as final arbiter, "Insight" leads "Everyone" to a profound and painful self-awareness that shatters the illusions on which he has structured his life.

The symbolism of the play underscored principal themes in conference discussions. For participants challenged the contemporary illusions that national (or world) security can be realized through faith in military and economic power and the structures that emanate from relations of dominance and superiority. Ultimately, faith in military might leads not to human security, but to oppression, neglect of human needs and annihilation. The survival of the whole human community and the life-support system of the planet are now threatened.

The power paradigm, a mental construct by which people perceive their security as based in power *over* the other, divides and destroys. Insight, which flows from deep awareness of the oneness and sacredness of all creation, shatters the illusion of finding security at the expense of the other. It illuminates the basis for *true* personal and world security: respect for the diversity of life forms in dynamic patterns of inter-dependence and inter-communion. True world security is to be found in the extensions of these values in human institutions, i.e., in community, in love, in justice.

CHRIST AND WORLD ORDER

Christ stood outside the structures of dominance and in doing so illuminated the basis of a truly new world order: not power *over* the other, but standing in relationship *with* the other.

He stood with the sinners, the crippled, the lepers, the "foreigners," the poor, the hungry, the women, the humble fisherfolk. All these were in one way or another the "untouchables" of society, those living on the underside of dominance. And he witnessed that all were important, all were sacred. All were part of a Love and Power that had nothing to do with military, social or economic supremacy but had everything to do with reconciliation, forgiveness, doing justice, peacemaking

ON WORLD ORDER

and the love of God and each other.

What seemed logical and acceptable in the constructs of the power paradigm — i.e., war, injustice, division, hatred of perceived enemies — became illogical in the new world paradigm exemplified in Christ. Were not all one in the Father, all branches of One Vine, members of One Body, sharing life in One Spirit?

The demands of the new paradigm of justice, peace and unification involved both being and doing. They emerged from a profound awareness and life in the Spirit. They were defined by Christ in rich and abundant imagery: in the Beatitudes; in the command to feed the hungry and give drink to the thirsty; in the command to forgive the enemy; in the parable of the Samaritan — where cultural and national divisions are transcended in awareness of shared humanness; in the imagery of the banquet, to which all are invited; in the centrai image of one loving, forgiving Father; and in the vision of the Kingdom of God which is to be realized within ourselves and in our inter-relatedness to each other.

Christ presented a paradigm for world order that was new. But it was also very old. As old certainly as the affirmation of life and developing creation in Genesis and Wisdom literature. ("And God saw that it was good.") As old as the search for justice and liberation in Exodus. As old as the recurrent call to justice and faithfulness by Jeremiah, Isaiah, Ezekiel, Daniel, Hosea, Amos, Obediah, Micah and a long and continuing procession of prophets. As old as the vision of Isaiah of a time/space when nations would beat their swords into plowshares and make war no more. As old, probably, as the life impulse itself, with the need for — and therefore the human striving towards realization of — justice, peace, love and the unity of communion in diversity coded in the cellular structure of life.

Christians have spent the last 2000 years trying to define who Christ was. The debate has led to bitter hostilities and bloody wars. Far too little attention was put on what Christ did, on his mission. The disproportionate emphasis on Jesus as "Savior" and on redemption too often resulted in an unfortunate dualism. Implied was the notion that the world was evil and people had to be saved "from" it.

What was often overlooked was the creational theme and Christ as Incarnate, the Godman whose creational mission was the fleshing out of the Word in history. In the incarnational focus the emphasis is not on salvation "from" but on reconciliation "with" and salvation "for." The implication in this perspective is the opposite of dualism. It assumes the intrinsic integrity of all life forms and the intercommunion of all in the organic and dynamic process of becoming. It implies human participation in a working "through" and "with" and "in" the time and space of the world.

In the Christian perspective, world order is not *only* something to be backed into because of sin or evil or the human capacity for violence and destruction — i.e. out of fear of the consequences if, in an interdependent planet, we don't curb injustices, care for our environmental life-support system or contain war and mass violence.

Work toward a more just and peaceful human order is also the natural outflow of the lived awareness of a God of Love and Unity and Justice. It flows from faith that this God is a God of integrity and is present in history. This God did not make a mistake and create a world to be destroyed. This God created a world to be fulfilled and fully realized in its creational potential.

From a Christian perspective, practical steps to realize greater justice and peace in the international order are steps forward in the incarnational realization of a larger vision of unity and creational fulfillment. They are steps that potentially can give more concrete expression to the deepening awareness of the basic inter-dependence and intercommunion of all life forms.

World order initiatives give recognition in the social-political sphere to what has been known intuitively by spiritual visionaries for centuries and is now known with scientific certainty: that underlying their historical and cultural diversity the peoples of the world are one — bound together in *one nature*, dependent on *one planetary environment* and sharing now a common *future*.

In the past men and women of faith were often confronted with tasks that seemed beyond their capacities.

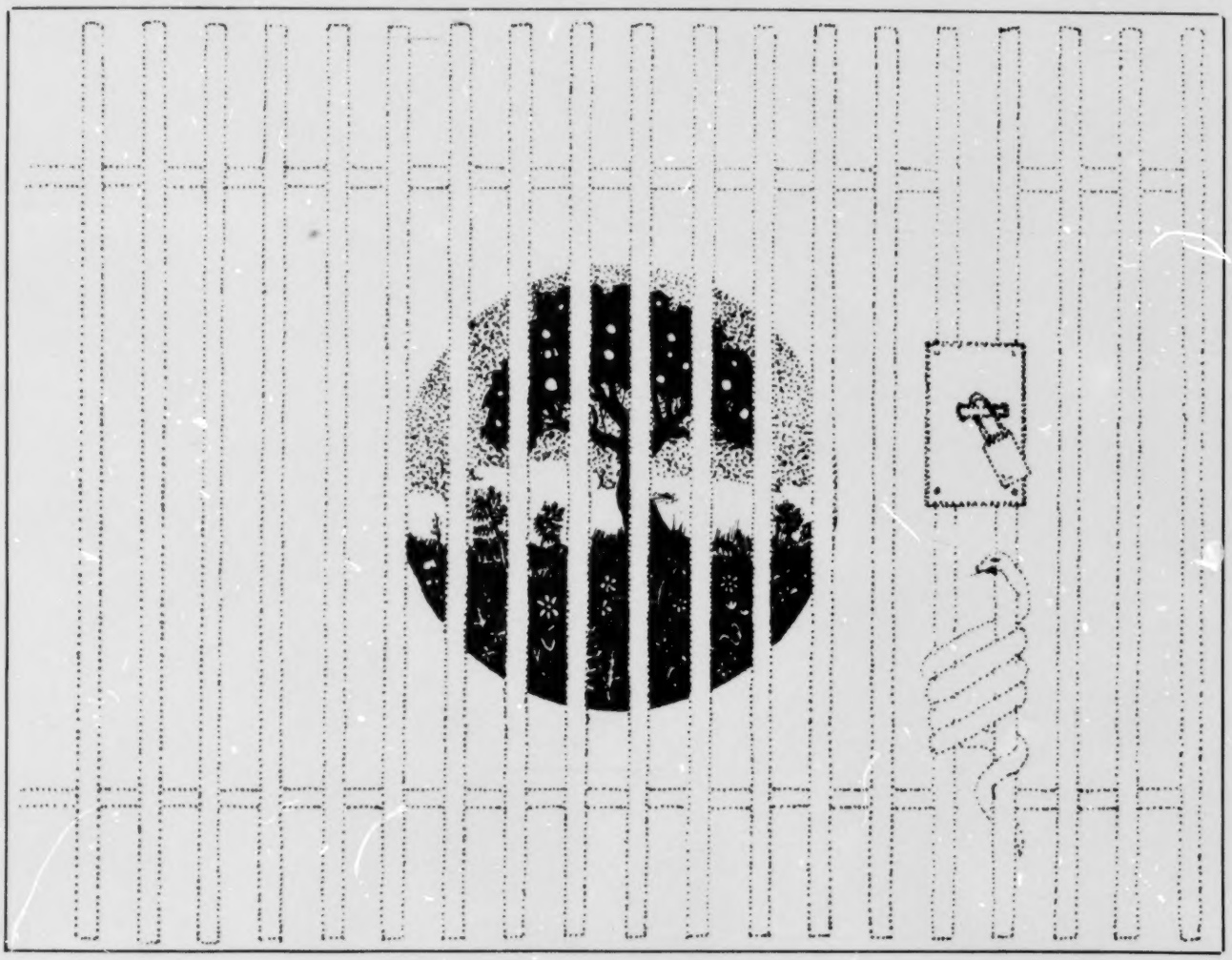
The men and women who undertook these tasks were commended for placing their faith and trust in God, for being humble and empty and yet bold enough to allow the Spirit of Life and History to move and act in and through them. Despite their limitations they launched new directions in history.

Today men and women of faith -- whether that faith is grounded in a Hindu, Buddhist, Judaic, Christian, Islamic, or humanist vision or in a new age consciousness — face a similar challenge: Can we be empty and humble and yet bold enough to allow the mystery that is life and love and God to work in and through us in the creation of a more just and peaceful human order?

by PATRICIA MISCHE

Theology and World Order:

BY MIRIAM THERESE MACGILLIS, O.P.



Eli Wiesel once said that the greatest tragedy was "not to remember." The great Jewish story teller was urging a remnant, broken people to keep alive the memory of the holocaust, to prevent it from slipping into denial, to confront the dark underside of the human condition.

To remember is to call back: to confront a past reality and contemplate its meaning, acknowledging what was real and allowing its implications to form the constructs for further judgments. Thus we learn, we adjust, we become faithful. But to remember is to call forth the *totality* of our human past, to acknowledge, as well, the moments of grandeur and the soaring of the spirit. It is to stand in awe at the depths of compassion, selflessness and beauty also written into the human story.

This paper is, in part, an attempt to remember, to draw from the currents of religious wisdom which have shaped and directed so much of the human journey, and which have profound meaning for us in grappling with the crises of our times. To remember this wisdom is perhaps to discover hope, the capacity to image a life-wish, the strength to shape a more promising future.

CRISIS OF GROWTH: READING THE SIGNS OF THE TIMES

We face today an unprecedented crisis of growth. On all levels of human existence, change has occurred with accelerating speed. In less than 30 years, the earth's population has doubled. Breakthroughs in science and technology have vastly expanded our knowledge and our communications capacities, but have also resulted in unprecedented interdependence. And along with consciousness of the growing interdependence has evolved an awareness of the growing disparities among peoples. The search for meaning, the longing for self-actualization and full human development has grown with an intensity profoundly impacting the shape of our times.

The *tensions* arising from this growth — the widening gap between the haves and the have-nots, the diminishment of personal control, the rapid deterioration of the fragile biosphere, the proliferation of weapons of annihilation, the obsession with law and order as a means of containing change — all point

Remember the Garden

to the fundamental inadequacy of our human institutions to cope with this crisis of growth. Whether political, cultural, or economic, these institutions should have as their end the universal well-being and security of the human community. Their structural inflexibility, their lack of adjustment to global forces point to one of the most fundamental challenges of our times: the shaping of global structures out of a vision of justice and human dignity finally come of age.

The cry is heard more and more that we have to "get back to the garden" — to recapture the promise of a yet possible integrity, the harmony that has consistently emerged to impel the human heart forward.

To recall the garden is not to fantasize about a never-never land and time, but rather to acknowledge a *potential* that has yet to be actualized. To remember the garden is to allow the inherent order and harmony of creation to testify to the life-giving intentions of its Creator. To remember the garden is not to condemn the perversity of human nature but to believe in the restoration of its unique godlikeness. The journey back to the garden, like the search for the kingdom, is *within*, where the essential rite of passage is to be emptied of illusions and opened to the Ground of All Being, whose life-force neither wills nor intends the death and destruction so ingrained in the dilemmas of the present human condition. The Ground of All Being does no violence to creation.

SECURITY: FROM WISDOM TO ILLUSION

The question of security is paramount to us. As we attempt to understand and transform the crises of our times, we must acknowledge the central importance that the search for security has played in the shaping of civilizations, most especially in the West. Given the major influence of the Judeo-Christian tradition on the religious development of the West, it is important to understand the *tension* that has existed between its moral vision and the pragmatic imperatives of striving for societal security.

It can be stressed that the imperatives for security gave fundamental direction to the use of power in the shaping of Western civilization. When the city-state emerged some 5000 years ago, it not only represented a socially-based means of defense against outside threats, but more fundamental yet, it institutionalized an identification of security with *military and economic power and domination*. This became a construct for an emerging world view, a paradigm through which the flow of consequent history would take shape.

With the city-state, the human community achieved collective security against hostile natural forces and peoples. Well-being, prosperity and security became dependent on the capacity to sustain and build this collective dominion. With the enthronement of that social power, the person was pitted over and against nature, superstition and mystery were reduced, and on-going reality was interpreted on the assumption that power provided security. The inventions of language, law, religion, and the subsequent institutions of civilization ordered and legitimized this paradigm of power.

To some extent *human wholeness* and identification with the world of nature were profoundly rent in that paradigm. A dichotomy beginning in the human psyche ended in the suppression of the "feminine" and the subservience of women. That dichotomy was institutionalized. The logical emphasis on the virtues supporting power, naturally embodied in the physical strength of the male, gave rise to the supremacy of man over woman, reason over intuition, logic over mystery, thought over feeling, people over nature. Those qualities characterized as feminine received little reinforcement in men and indeed became logically irrelevant and marginal to the quest for power which dominated the meaning of security and the means to assure it.

This paradigm had no small impact on the religious development of Israel.

From their ancient stories, the Hebrew people told and retold of the order God had invested in creation. To remember the violence of Cain, the illusions of Babel as well as the self-emptying faith of Abraham was to recall that the pilgrimage of God's people was the journey out of false security. But the inherent logic of assuring protection against the many forces of aggression shaped in Israel herself a quest for power and the collective security of her sovereign state as the basis of her well-being. In Israel as well, women were structurally suppressed. Taboos and codes of law elaborately reinforced this identification with the darkness of nature. Suppressed, too, were the qualities associated with women. Gentleness, compassion, mercy and tenderness would undercut the cultivation of might.

ISRAEL AND THE STRUGGLE FOR POWER

It was no accident that the God of Israel became a war-like God, arrayed in brilliant armor, impregnable against Israel's enemies: Fortress, Deliverer, King, a God who promised ultimately to send a final Liberator, an Anointed Savior. These images reflected the paradigm of a human community, determined, among other things, by territorial borders, grappling with the imperatives of security while they built it upon the illusions whispered in the dark aftermath of Eden.

The story of Israel's search for true security came out of that same whisper. In the same telling the Lord of Israel constantly contradicts the paradigm of power and force. The code of Deuteronomic law embellishes the ultimate command: "I place before you life and death. Choose life." (Deut. 30:17.) Uttered through the journey of Israel was the mystery of a gentle God, the promise of freedom for the gentle: "He is like a shepherd feeding his flock, gathering lambs in his arms, holding them and leading to their rest the mother ewes" (Isaiah 40:11).

In the Wisdom literature especially, God not only restores the feminine into the image of human wholeness/holiness, but allows Wisdom to reflect *the life-giving order always active in the universe*. "She is with him constantly, but her delights are to be with the children of men." In Wisdom, the Hebrew writers voiced brilliant insights into the established order by which God was constantly energizing life and

human destiny. The Wisdom literature enlarges the symbols of a Divine Onlooker intervening in history, taking up the holy wars of Israel in an attempt to establish her worldly kingdom. Rather, Yahweh calls the Hebrew people to be the *self emptied* channels of God's order and life giving love. Life is intended for all. Israel is called to mirror this creative love, to be emptied of violence and filled with the spirit of Justice which violates nothing in creation. "She is a reflection of the eternal light, untarnished mirror of God's power, image of his goodness . . . She displays her strength from one end of the earth to the other, ordering all things for good" (Wisdom 7:26,31).

"The kingdom is within," he said, and his life and teachings were summed up in the beatitudes which he placed squarely in the mystery of the present. The logic of armed security was made absurd; to prove his point he never summoned his legions of angels, but rather accepted death as the ultimate refusal to capitulate.

THE PROPHETS

Like the images of Wisdom they represented, the prophets contradicted and challenged the *power paradigm*. They warned of the folly of false ambition, of struggling for national security with the means of death and idolatry. Neither wealth, nor kingdoms, nor armies, nor horses and chariots would secure for Israel the well-being God would pour out on her if she would shed her false gods and pride and adhere to the self-emptying law of Justice. There was enormous challenge in the words of Micah: "This is what Yahweh asks of you: to act *justly*, to love tenderly, and to walk humbly with your God." Like Micah, Hosea, Isaiah, Jeremiah and the other prophets voiced grave threats to the world view and assumptions of Israel. This face of a tender, gentle God, pleased by human compassion and mercy more than holocausts and offerings, had to be an illusion of the prophets. Logically, the prophets had to be silenced.

With no visible assurance of lawful neighbors and territorial safety, Israel instead pleaded for and received her kings. She built fortresses and standing armies to defend her ambitions and accumulated wealth. The violations of justice and of life, which were the price of her illusions, also led her into exile and ultimately blinded her to the long awaited prophet — Jesus.

JESUS, THE ULTIMATE CONTRADICTION

Jesus's life was the witness of religion — he bound together. In him, all the constructs of the power paradigm were shattered. The cornerstone of the paradigm was pulled out. The misuse of power, legitimated by whatever form of violence necessary for its rule was rejected. Injustice, racism, sexism, slavery — all were discredited in the creative power of a prophet who relied on none of them. "In Christ there is neither male nor female, slave nor free man, Jew nor Greek." He violated no one but bound all together. He came for the poor, the sick, sinners, women, the gentiles and pagans. He was himself poor and unarmed. He constantly spoke about "getting back to the garden." "The kingdom is within," he said, and his life and teaching were summed up in the beatitudes which he placed squarely in the mystery of the present. The logic of armed security was made absurd; to prove his point he never summoned his legions of angels, but rather accepted death as the ultimate refusal to capitulate.

His meaning was to bind together and his religion was an invitation to do the same: to remember Wisdom and the Garden. But because the "fullness of time" of order and justice was not actualized, *Jesus stood against a worldview that logically saw him as subversive*. Given the hostilities of a lawless world, Israel and Rome could not deal with a message that seemed to undermine the constructs of their perceived world, where might and military strength were essential for survival.

What is crucial to understand is that the same suppression that Jesus met was bound to fall on the cult of his followers and their message. Jesus spoke against a worldview that was *logically* pieced together. The history of oppression, wandering, slavery and deliverance had reinforced the constructs. It was logically legitimated by fears of leaders who were compelled to defend their territories against any threats to their security. The beatitudes were a contradiction; they were outrageous. They were an embarrassment.

THE WEST AND ITS SEARCH FOR SECURITY

The end of "security" has justified rather flexible means of preserving it — a dark side of the human story. The dichotomy that Western Christianity reinforced between heaven and earth, natural and supernatural, has been in no small way influenced by the "necessary exceptions," the "secondary effects" allowed to prevail to achieve the "greater good" of security. It was not too difficult for whatever Christian faction to shape a war into a holy war. Nor was it unreasonable to endure and legitimate some of the profound disruptions that mark the rise of Western civilization. It was also quite logical for truly religious people, monks and hermits to reject such a pragmatic and security-determined "world." It was desirable to withdraw from it and look forward to a world of peace and righteousness which could only come after the total destruction of a very evil temporal order.

Authentic religion remembers wholeness and integrity as the basis of hope and fidelity. But it is crucial to understand that it is not only the "perversity" of human nature or the effects of an "innate sinfulness" that have disrupted so much of human life. We must analyze the overwhelming and usually dehumanizing imperatives of achieving security which have shaped so much of human history, reinforcing the belief in a human depravity which at best can only be endured and which must be constantly exorcised.

The failure to challenge these historical assumptions and the equal failure of religious people to challenge the assumptions of our contemporary security system is to lose a *crucial key to the future.*

EROSION OF THE PARADIGM

The paradigm of raw power has given ominous shape to the conditions of our times. The sovereign unit has evolved to its present stage of nation-state; some 150 of these territorial enclaves now organize and control the destiny of about four-billion persons. The logic of power and the application of power have become, through technology, the capacity to annihilate these same four-billion persons. Weaponry, automation and ecological disruption accelerate the potential of power into its own possible self-destruct. Power has been unleashed which strains the capacity of human control, reflecting many of the illusions symbolized by Babel.

THE ILLUSIONS OF NATIONAL SECURITY: A STRAITJACKET

The earth's nation-states struggle to exist in a world of new compactness amid myriad levels of growth. Not only has a web of communication systems reduced the distances between people, but advanced weaponry has targeted the means of absolute destruction from any one of over ten thousand nuclear barrel heads. In this present reality, all nations, in their search for security, expend their greatest material and human resources for military defense. In the process they drain the very means of survival of their peoples. National leaders seek security in their weapons stockpiles as the well-being and development of their peoples are straitjacketed. Domestic hunger, unemployment, and inadequate and substandard housing are tolerated. The costs to health care and education rise steadily. Aggression and competition are fanned. Alienation, powerlessness and frustration spawn violence and terrorism. *Security is an illusion.*

Religious people have always been uncomfortable with subordinating human needs to military funding but the urgency of maintaining safety and strength have made their protestations sound subversive, unpatriotic or naive. What religious leaders must understand, in today's interdependent world, is that military security is not the only imperative silencing their voices or eclipsing the values they espouse.

ECONOMIC SECURITY

Given the economic dependencies which have arisen since World War II, national leaders deal in a marketplace of economic life and death. Assuring domestic survival depends on maintaining a delicate balance of payments in the unpredictable flow of world currency. The rising gap between the "haves" and the "have-nots," both among and within nations, is due in no small measure to the lack of regulation in this area of exchange. Power and solvency demand that priority be given to producing goods that will earn foreign exchange rather than goods that meet the needs of people who are ill-housed, aged or hungry.

Just as national leaders feel compelled to maintain a balance of weapons, so do they feel they must maintain a balance of payments. If that balance is achieved at the cost of the monopolization of resources and production, the dehumanization and uprooting of people, the suppression of their cultural identity, then religious leaders must respond to change the situation. If they do not, their values and teachings will remain as "subversive" and "utopian" as those of their prophetic forbears.

Religious leaders need to help the human community advance toward a certain *"fullness of time"* — an era where the development of people will supersede the development of things. They need to participate in creating those structures at the world level that can begin to assure true and universal security. They need to affirm and reconcile the feminine dimensions to all aspects of human existence. They must liberate those qualities in men and restore the full participation of women and their gifts to the shaping of new and authentic paradigms. They need to create a vision of global justice, embodied in global structures of economic and resource equity.

By remembering the imperatives and patient reminders of a universal Lord ordering and energizing a universally precious creation, they can begin to translate their ideals into *pragmatic human structures.*

THE STRUGGLE FOR RESOURCES

As the scramble for military and economic security accelerates, so does the plundering of the earth. Nation-states race each other for access to the minerals and resources that generate industrial development. In the absence of any universal juridical order, there are no restrictions on the rapid depletion of scarce resources. The effects of energy-intensive technologies spew death and deterioration on the fragile systems of air, land and water essential for the well-being of the entire human community. Yet without a governed and ordered world, there is no relevance in the values of reverence, sharing, stewardship and simplicity. Rather the teachings of religion are drained of their creative energy. They become a comfort against the destruction to come. They wait for the end time. Such religion, devoid of hope, awaits a destructive, avenging God. It curses the darkness of human nature, becoming not only passive but self-fulfilling. It echoes the death wish of Eden lost.

CRISIS OF HOPE

But we have spoken of a need to *remember,* to restore the earth as it was always divinely imaged and always energized to be. It is precisely in the remembering that we achieve the vision of a wholeness promised, an integrity strong enough to reshape the present dilemmas. When Paul speaks of all creation groaning towards its fulfillment, he reminds the human community that it is the *Spirit* who gives voice to that groaning and that we must unleash the fire of those promises.

Such a hope is not naively utopian. To assert that structures alone will dispel the problems of evil, suffering and human weakness is never intended. But structures can enhance or degrade. They can create or destroy. Peter Maurin once said, most simply and profoundly, that we must "create an environment where it is easy for people to be good."

The need for our earth's community to justly and democratically develop the global structures in which people may find it easy to be good is to recall and give shape to the earliest of our religious memories: "And God saw that it was good . . . " ■

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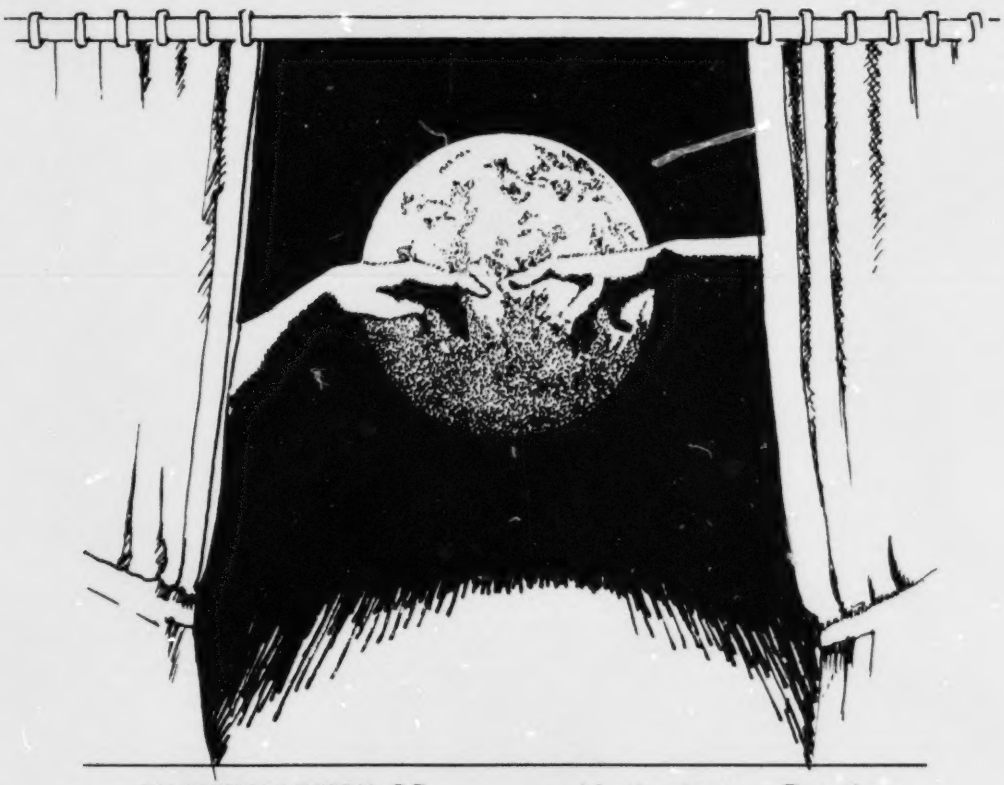
CONTEMPLATION AND WORLD ORDER



BY THOMAS BERRY, C.P.

If contemplation is to lead an individual to a personal transforming experience of the divine, this can be accomplished in a great diversity of spiritual disciplines. There is no need to advert to the condition of the world, whatever it is. The less attention to the world, the better. But if contemplation is to advance the peace and order of the world in some direct manner, it requires more careful consideration of just what is dysfunctional in the world and how this can be remedied. For this reason we here present a few observations on the present disorder, its remedy, and how contemplation contributes to this remedy.

Now we see that the human life system is integral to the total set of life systems, that the world order is truly the *world order*, that humankind must accept its role and submit to the dominance of the whole, instead of trying to be a part over the whole.

THE GREAT SCHISM

The disorder of our times is largely rooted in the *schism* between the secular scientific society and the spiritual religious society. Any adequate remedy for our troubled world requires the healing of this schism and the establishment of a vital presence of the secular and the religious to each other so that meaning and direction can be given to the human process and the psychic energies needed can be evoked from the available resources.

It is regrettable that with all our meditation and all our spiritual efforts at understanding, we have in the recent past made so little advance toward a functional human order. Although there have been religious involvements in the social, economic and political dynamics of our times, these have had only limited impact *because the religious society is fundamentally redemption oriented while the surrounding society is creation oriented.*

This situation has existed since the 14th Century, when the Black Death decimated Europe. Western religious persons became preoccupied with redemption outside the world rather than with transformation of the world. The world was seen in an unfavorable light. What devotion we have to the world is mainly of the redemptive type. We lack a cosmology, an effective creation story, an understanding of the dynamics of history, an emotional response to the world as such.

The world about us seeks solutions to its ills by a scientific understanding of how the world came into being, how it functions, and how it can be made more effective in supplying the basic needs of people. It is preoccupied with cosmology and its extension in history and technology. It is in quest of a comprehensive story of the cosmic/earth/human process. Little can be done for the world except in the context of this vision.

Awakening to the cosmic/earth/human process whereby all things have a genetic relationship with each other is the most significant intellectual achievement of humankind since the higher civilizations came into being some 2500 years ago.

In the 19th Century the sequence from simpler to more complex forms of life was discovered. This led to an understanding of the physical evolution of the earth, which in turn led to an understanding of the evolution of the entire complex of galactic systems. The whole was seen as a physical process brought about by random processes.

We thus have two orthodoxies confronting each other: the scientific orthodoxy maintaining that the emergence of the universe, of the earth, of life, of the human race is something physical, determined by random processes, and the religious orthodoxy that is so stunned by the new vision of the evolving world that it has retreated deeper into its own traditional ways of experiencing the universe.

In consequence of these two orthodoxies, human affairs, even the earth itself, is caught in a vortex of ill-directed activity that threatens to end in self-destruction. The secular scientific world is seeking its salvation in an increasing manipulation of the natural world and in the exploitation of the energies stored in the fossil fuels of the earth and in the nuclear structure of matter. This manipulative process is inherently inflationary since it exhausts energies that cannot be replaced. In the case of nuclear energy, the most deadly toxic forces known to man are introduced into the air, the earth and the sea.

FROM SCIENTIFIC INQUIRY TO SPIRITUAL INSIGHT

Yet in spite of its present inadequacies, the story of the universe that has emerged from scientific inquiry is the most profound revelatory experience of humankind since the great religions were born. In its corrected version, this story constitutes the basic hope for a viable future for the human community and for the planet earth. This picture of creation, without the destructive technologies associated with its development, is the only functional view of the universe that is presently available to us.

This new cosmological myth is being taught throughout the world to all the children of the human community who are involved in formal education in its modern mode. The difficulty of this myth is that it is presented merely in its physical aspects; its numinous spiritual aspect is omitted. Thus the story is distorted. But once this myth is given its integral expression as a numinous/spiritual as well as a mechanistic/physical process, then the human community has a foundation on which to proceed.

World order is a product of the world process. In its human phase world order is a continuation of the cosmic/earth process. The "order" involved is not the order of an abiding image of eternity such as that presented by Plato in the Timaeus but the order of a universe and a human community that is coming into being. This sense that the human order is a continuation and participation in an emerging world process is primary in our discussion. There is not and never has been an established world order. There is only the world genesis: a cosmogenesis, biogenesis, anthropogenesis.

Such a process can only be presented as *narrative*, as story; a story that is being written as it is being acted. The world order has the order of a story, not the order of a geometric pattern. It is of utmost important for us to know the story sequence as this has brought us to the present situation in which we suddenly find ourselves on stage and in command of the entire production.

This brings us immediately to the question: Who knows the story? Who can provide an understanding of the precise roles we are playing? Who will help us discover our historical identity?

Traditionally the basic orientation to reality in the various societies has been provided by the great religions of humankind. But when we investigate

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these religious traditions we discover that they are mostly metaphysical in their understanding of reality. The story they tell is the interior story of the way toward a spiritual liberating experience, such as we find in the religions of India, or the account of the manner in which humans integrate their activities into the seasonal sequences of the cosmic cycle, as we find in traditional China. Even in the traditional Western world the universe is seen as the image of the divine reality, the Agathon of Plato. The story is the account of a spiritual redemptive process played out within this established context. It is not the story of a developmental universe. The mustard seed that grows into a tree and fills the whole world is filling up an established space.

In opposition to all traditional stories of the universe, the present secular scientific story is a story of the *total cosmic process*. It is humanity's first complete historical narrative founded in scientific understanding and objective observation. If we are going to deal with our world we must deal with it in a context in which human historical development is seen within a total cosmic process. The forces that existed in the very beginning, in the emergence of the galactic systems some billions of years ago, manifested the same tendencies toward complexity, community, and centration that are now operating in the earth system of which humankind is the most complete expression.

Not only the religious, but also the economic, political, medical, legal and moral dimensions of human society — indeed all aspects of human life — must be considered in this context to have any grounding in reality. It is the integrating myth of contemporary humankind. The standard of value within this myth is not the correspondence of the created image to the divine reality; it is rather the adequacy of humanity in enabling the emerging universe to achieve its higher expression in the increasing intercommunion of beings within an increasing diversification. This has been the main theme of the cosmic/earth process from the beginning. In our times we are witnessing a new phase of reflective consciousness. For the first time we know the process and have extensive control over it.

The history of humanity in the higher civilizations that have emerged since the neolithic period has been the story of people's efforts to identify themselves *over against* the earth process. This is especially true of the recent period of technological advance. Humankind represents a new mode of conscious being that rises beyond the capabilities of pre-intellectual nature. Thus the tendency in Western civilization to establish humankind's identity over against the earth process. While this has been an important phase of the earth dialectic, it has also had disastrous consequences in producing ecological and psychic disruptions.

But now this phase is coming to a close. Humans are discovering anew their place *within* the earth process. They begin to realize that they are not lords of the universe. They depend on the dynamics of the earth to sustain them in their own being and in all their activities. Humans must define themselves primarily in relation to the earth, not primarily in relation to themselves. Humankind is the consciousness of the earth. The earth in this context becomes the primary subject, humankind a mode of earth being. This is the new human situation. But once this adjustment of the center of attribution is established, humankind can then deal with the problem of order.

CONSCIOUNESS: SPIRITUAL JOURNEY OF THE UNIVERSE

It is within this context that I would like to situate the type of contemplation that can be effective in helping move toward world order. The first thing to note is that the primary spiritual journey is not the journey of the individual soul to the divine, nor is it the journey of the Christian people, nor is it the journey of the human community; it is the journey of the primordial as the universe has moved toward its highest expression. More immediately, it is the journey of the planet earth from the time it took shape out of stardust (when the solar system was formed), fashioned itself into a ball of molten elements, and then produced its topography over the course of billions of years. Once this was achieved the multitude of plant and animal forms took shape in the sea, on the land and in the air, until finally the human species and the world we see about us came into being. At each level a higher spiritual mode of expression emerged until a fullness of consciousness appeared in humankind. Now we experience the great journey of the human race to the fullness of the human mode of being.

From that moment, some two million years ago, the entire earth process has been gradually altered under the influence of its most powerful single force: consciousness. But the power of consciousness did not begin to reach its full effect until the technological age when the human system loosed its destructive powers upon the rest of the earth. Now we see that the human life system is integral to the total set of life systems, that the world order is truly the *world* order and not simply a *human* order, that humankind must accept its role and submit to the dominance of the whole, instead of trying to be a part over the whole.

This is the context of contemplation: The human person is that being in whom the earth reflects on itself. The assumption of this earth mode of consciousness is the primary step toward a contemplation that will be effective in our present situation.

EXPERIENCING THE REALITY OF SUBJECTIVE COMMUNION

The second consequence of our contemplation should be a functional awareness of the primacy of subjective communion with the world over objective manipulation of the world. One of the great achievements of humanity during the early period of awakened consciousness was its capacity for subjective communion with the totality of things and with each particular thing. Each fragment of matter had its own subjectivity, its own interiority, its own spirit presence. It was to this spirit presence that humans addressed themselves. So with the trees and flowers, birds and animals, so with the wind and sea and the stars, so with the sun and the moon. In all things there was a self, a subjectivity, a center; humans communed with this center with a profound intimacy.

That contemplation whereby humans sink deep into the subjectivity of their own beings is a primary way of experiencing the totality of things and of so constituting a truly functional world order. This is the order of interior communion, not the order of external manipulation or compulsion. Each aspect of reality is discovered in a mutual in-dwelling which is the supreme art of life. Nothing can be itself without being in communion with everything else, nor can anything truly be the other without first acquiring a capacity for interior presence to itself. These come together in some mysterious way. Thus the deepening of the personal center becomes the deepening of the capacity for communion. Since all things grav-

The deepening of the personal center becomes the deepening of the capacity for communion. Since all things gravitate toward each other, a person only has to permit the inner movements of his own being to establish his universal presence to all the earth.

itate toward each other, a person has only to permit the inner movements of his own being to establish his universal presence to all the earth.

This attraction of things to each other is the fulfillment at the spiritual human level of the attraction of gravitation at the physical level. Through this mysterious force of attraction, the least particle of matter attracts and is attracted to every other particle of matter even though it is at the far edge of a distant galactic system. The volume of each atom is the volume of the universe if we consider that a thing is where its power is felt.

Based on this principle the various nations of the world and the various classes of peoples within nations must establish a new paradigm of human relationships. This is especially urgent in a period of advanced communications technology. The bonds of exterior communion have bound humankind together in new ways which require a new capacity for subjective communion. That there exists an inherent capacity for this is evidenced by the total process of the universe. This capacity for inter-subjective communion needs to be presented in a compelling cosmic-historical context to show that it arises not out of some religious belief or out of a salvation mystique *but out of the very dynamics of reality itself.* To understand this both intellectually and emotionally is the basic work of contemplation that would lead humankind to fulfill the next phase of the cosmic story.

ABSORBING THE CREATIVE ENERGY OF THE COSMOS

A third aspect of the type of contemplation I am suggesting would be the absorption of the new energies that are available to humans in the psychic order from their contact with the cosmic/historical process. Almost limitless cosmic power belongs to each of us if only we will absorb it. This was done in earlier ages by tribal peoples when in times of crisis they painted the various cosmic symbols on their bodies or decorated themselves with the symbols of the universe: the sun and moon and stars, wind and lightning, the flora and fauna, even the rocks of the earth. They thus absorbed the powers of the earth — both the physical and the psychic — into their own being.

Examples of this phenomenon can be found in classical literature. Neither Achilles, the mighty Greek warrior of the Homeric epic, nor Aeneus, Vergil's hero, would go into battle until he felt sure that the total cosmic order was functioning within himself.

So too with historical power. Historical transformations have had cataclysmic moments, but in each case something stupendous has emerged in proportion to the devastation wreaked. Neither in the earth nor in the individual nor in human history is life development simply a gradual, ordered process of change; it is rather a sequence of crises or upheavals, even of periods of extensive disorder.

An appreciation of this in our understanding of the life process of the human community is indeed difficult. Our rejection of disorder and our preoccupation with order may be our most potent source of disorder. What is needed is not primarily order but a process of creative tension. The inability to understand the creative function of disorder is a supreme evil. It leads to a type of paralysis when severe disorder is experienced. Rather than being an energizing, creative stimulus it leads to enervation and desperation. It incapacitates a person or a society for incorporating a needed polarity into the thinking process.

The primary need then is to think not of world order but of world creativity. It is precisely because we reject disorder with such vehemence that we are not creating more extensively at the present time. We might understand this better if we consider that there are two forms of advance in the unfolding of reality: the first is the advance within an established paradigm of what is desirable; the second is a movement from one paradigm to another. A change of paradigm took place when Western society moved from the artistic norms of Romanesque architecture to the norms of Gothic architecture. Within each of these there were successive stages of development. But there came a time when it was appropriate that the paradigm be changed.

Other instances could be given. At one time knighthood fulfilled a vital function in Western society. But gradually society changed and knighthood became an artificial pose. So with other phases of life. The time comes when the paradigm needs to be changed. No amount of improvement within the paradigm will provide a satisfactory response to the situation.

The difficulty is that of transition. Transition periods are chaotic periods. The new ordering principle emerges only over a period of time. To seek the new ordering principle by clinging to a past paradigm of order is to frustrate its emergence. What is needed is a willingness to grope toward the new even when the new cannot be clearly understood.

CREATION MYSTIQUE: A STORY FOR OUR TIME

Such is the function of contemplation at the present time. We are in a period of groping. We do not know exactly what we are groping toward. We are in a situation similar to that of a musician who is haunted by an unheard melody that he cannot identify until it emerges in his mind. He simply knows that he will recognize the melody when it appears. So in scientific discovery. So in all phases of invention or creativity. So in the present.

We do not know exactly what type of order is now possible for us, we do not know its exact shape, or perhaps even its immediate governing principle. It is a demonic as well as a divine moment. A sense of total realism is needed to penetrate into the deeper significance of the moment and to guide the transformation that is taking place. There are temptations to flee into an ephemeral futurism, a sterile traditionalism, or to remain indecisive in the present.

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God Does Not Grow Weary

BY PAUL H. SHERRY

A new and more human world order is not an idle dream but a present possibility. The evangelistic task is to present the Good News through word and deed that God's intention for creation might be fulfilled.

INTRODUCTION

Josiah Royce once defined the purpose of religion in the following way:

"The office of religion is to aim toward the creation on earth of the beloved community; the future task of religion is the task of inventing and applying the arts which shall overcome ... original hatefulness by the gracious love, not of mere individuals, but of communities."

That office and task is central to our purpose: To assist in some small way in the creation of the beloved community, one in which all people see themselves as members one of another and in which each has the possibility of fulfilling God-given potentialities for the betterment of all. In that context evangelism is the good news that God both provides the basis on which this community can be established and gives us the strength to pursue it. *A new and more human world order is not an idle dream but a present possibility. The evangelistic task is to present the Good News through word and deed that God's intention for his creation might be fulfilled.*

In this paper I want to focus on three central themes in the Gospel which provide a frame on which any specific recommendations for change may be shaped. These themes demonstrate the power of the Judeo-Christian tradition to speak to the needs of people and nations today as in times past. If we live within their frame, we can participate, along with people of other traditions, in the rebuilding of the earth. The three themes are:

1. God establishes justice as the basis on which we are to live out our individual and corporate lives.
2. We have acted unjustly so that injustice pervades the earth.
3. Despite our sin, God provides new possibilities for us.

Although I will draw some clear implications for the shaping of social policy from these themes, I will not lay out a specific set of blueprints. That task is beyond the scope of this essay. Further, in reflecting on implications, I want to avoid two pitfalls: that of cynicism, on the one hand, and utopianism, on the other. Both of these are present dangers. Yet, any movement for social change which fails to steer a course between these two alternatives will be ineffective and counterproductive. A brief word about both is in order.

Cynicism fails because it denies the goodness of creation and thus neglects the continuing possibilities for self-transcendence in people and societies. Utopianism fails because it does not reckon sufficiently with the reality of the Fall and thus leaves itself open to disillusionment when confronted with the chasm between vision and reality. Actually, cynicism and utopianism are in many ways closely related in that cynicism begins in despair and utopianism often ends in despair.

A more appropriate stance is one which continues to affirm the possibility for renewal but, remembering the Fall, is aware that human perversity will never be totally overcome this side of the human adventure. The beloved community will not be free of sin but it will provide more opportunities than now exist for continuing personal and community self-transcendence.

GOD ESTABLISHES JUSTICE

The Christian Gospel affirms that God establishes justice as the basis on which we are to live out our individual and corporate lives. Justice is central in the scriptural record, particularly in the writings of Amos, Hosea, Isaiah, Micah, and Jeremiah and the later prophets. Each of them exhorts his hearers over and over again to act justly in their social and institutional life. Because they are convinced that God demands a just society, the prophets challenge Israel, especially its leadership, to turn to justice as Israel's goal and practice.

Seek good and not evil that you may live.
(Amos 5:14)

Hate evil and love good
And establish justice in the court.
(Amos 5:15)

Sow for yourselves righteousness;
Reap the fruit of piety.
(Hos. 10:12)

17

Do you return to your God,
Practice kindness and justice,
And wait for your God constantly.
(Hos. 12:6)

Cease to do evil, learn to do good;
Seek justice, restrain the oppressor;
Uphold the rights of the fatherless,
defend the cause of the widow.
(Isa. 1:17)

Even when denunciation takes the place of exhortation, as it often does, the same purpose of exalting the claims of justice and securing its embodiment in the human community is apparent.

They have sold the innocent for silver, and the needy for the sake of a pair of shoes. And they buffet the heads of the poor.
(Amos 2:6-7)

You trample upon the weak, and take from him the increase of his work.
(Amos 5:11)

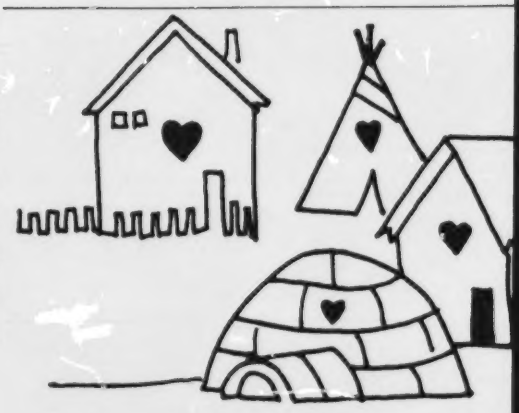
You who oppress the innocent, take bribes, and put aside the needy in the courts.
(Amos 5:12)

Justice is the plumb line by which personal and social practice is deemed good or ill.

A passage in Jeremiah is particularly revealing. Jeremiah states: "Woe to him who builds his house by unrighteousness, and his upper rooms by unjustice." Then he says to one of the corrupt sons of the good King Josiah: "Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is this not to know me? says the Lord." (Jer. 22:13 a, 15, 16) To know the Lord, to live within the frame of his creation, is to perform justice. To perform justice is to take up the cause of the poor and needy.

Jesus saw himself as heir to this prophetic tradition. The particularity of Jesus' prophetic self-understanding is the source of continuing debate among scholars. At present, for example, a number of biblical scholars and ethicists are debating whether Jesus was a revolutionary, even a political revolutionary. The late S. F. F. Brandon, for example, in his book *Jesus and the Zealots*, claims that Jesus was a fellow traveler of the Zealots. Oscar Cullmann, on the other hand, in his book *Jesus and the Revolutionaries*, states that Jesus was not a political revolutionary. Cullmann believes that Jesus resisted the Zealot positions, that his teaching about nonviolence and about love for enemies is authentic. Cullmann's main point is that there is indeed a profound radicalism in the example and teaching of Jesus but that it was essentially nonpolitical.

Without change from within, whatever outer changes occur will be fleeting. It is one thing to proclaim the need for a new social order; it is quite another to live in such a way that one's behavior is a sign and symbol of that vision.



Other scholars could be cited to indicate the differing positions being espoused. But running through all the interpretations as a common thread is the conviction that at the heart of Jesus' ministry was a demand for justice. Jesus knew that the Spirit of the Lord was upon him because he was appointed to: "Preach good news to the poor" and "to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18-19) In this understanding of the Spirit and its demands, at the very beginning of his ministry, Jesus identified himself with the prophetic tradition.

Abraham Heschl, one of the profound theologians of our time, in his book *The Prophets*, expressed what is central in the prophetic message about social justice for both Jews and Christians. He wrote of the concept of the "divine pathos" and says the following about the nature of God:

> The idea of the divine pathos combining absolute selflessness with supreme concern for the poor and exploited can hardly be regarded as the attribution (to God) of human characteristics. Where is the man who is endowed with such characteristics?

Heschl concludes: "God's unconditional concern for justice is not an anthropomorphism. Rather man's concern for justice is a theomorphism." The very form of God is justice and he who would seek to emulate God will act justly also.

At least three implications for our own situation flow from this conception of God's desire for us.

1. *The theme of God's justice provides a clear basis by which we can judge the efficacy of the current social order and any recommendations for change.* Obviously, many considerations need to be taken into account when one considers the reshaping of social structures. Think, for example, of the following questions: How will the President's strong stand on human rights affect our relationships with the Soviet Union and the rest of the Eastern bloc? What can be done to restabilize the world economy, given the world-wide dependence on expensive Arab oil? What solution in the Middle East can serve the interests of all parties involved? Who will determine how and by whom the world's seabed will be mined?

Each of these questions and numerous others are complex and demand cautious consideration. This is even more true when one is considering not specific issues but the far more difficult task of rethinking the very basis for social order. However, these complexities must not allow us to lose sight of the fact that a fundamental criterion for any judgment must be: Will the particular decision ensure a greater measure of social justice for the world's afflicted or will it worsen the injustices now being perpetrated upon suffering people? Ethical considerations cannot be the sole factor involved in the shaping of public policy, but any public policy which goes contrary to the Gospel norm of justice is bankrupt.

The appropriate relationship of religious and ethical considerations to political decision-making is often not well understood either by those of us in

religious communities or by those in the political realm. Religious people tend to fall into one of two traps: either we believe that religion and politics have nothing to do with each other and should each go their separate ways or we too easily blur the necessary distinctions between them. Politicians usually fall into one of two traps also: either they use a distorted form of religion to bless their own prejudices and predilections or they ignore religion altogether in the shaping of public policy.

An appropriate understanding of the relationship between religion and politics assumes that religion and politics are intimately related but that they are not one and the same. Religion is both more than and less than politics. It is more in that it provides the understandings about human nature and human relationships on which any just society must be based. It provides the conceptual frame within which political decisions can be made. But it is also less in that it does not pretend in and of itself to have the specific answers to the specific problems and possibilities of a particular historical period.

Politics is based on religion because it is rooted in religious conceptions of human and social reality. It seeks to bring these conceptions to bear in a creative way on particular situations. That is, politics is the interface between theological presuppositions and current political possibility. It is the decision, made in fear and trembling, to act in a particular way at a particular time. Politics needs religion as a plumb line against which to judge the righteousness of its rough efforts at justice. Religion often uses politics to bring its insights about God into the world which God has created and loves.

This understanding implies, of course, that people who share similar religious convictions may differ in political perceptions. We may read the current situation differently. However, because our faith provides clear parameters within which political decisions are made — that is, will this decision promote justice? — we do have a common framework within which discourse can take place. For Christians then, as they necessarily take stances in the social order, heresy trials are out but Christian accountability is in.

2. *A second implication is that justice requires both personal and structural renewal, particularly on the part of the powerful.* Jesus and the prophets call us to renew our hearts. Without change from within, whatever outer changes occur will be fleeting. It is one thing to proclaim the need for a new social order; it is quite another to live in such a way that one's behavior is a sign and symbol of that vision.

Mark Hatfield has written: "In our one-to-one relationships, we must discover ever anew the miracle of that love which pours itself out, purely for the sake of the other, with abandon to the self. This is the love which strives to see each individual as God does — as a person with the potential to be fully free, whole and redeemed, through the power of Christ." Nothing less is required if love is to prevail.

But renewed social structures are also necessary. A major reason why the powerful of Israel mistreated their fellow Israelites and why other powerful nations of the Middle East mistreated the Israelite people was because they were so powerful. Justice does not come easily to those in power. This being the case, the better side of human nature is more likely to surface under more equitable social orders. Further, personal renewal often is a result of structural change in the same way that structural change often follows upon personal renewal. A strong case, for example, can be made that there are fewer racially prejudiced people today as a direct result of legislatively mandated changes and that personal renewal, in this instance, has followed upon structural change. If we had waited for personal renewal to occur before pursuing structural change, racial prejudice today might well be worse than it was twenty years ago. Justice requires both personal and structural renewal, not always in that order.

3. *A third implication is that justice requires sacrifice.* The prophets did not have an easy time with the power structures of their day because their message was unsettling and disturbing. Jesus' fate was death on a cross. Others who have followed in the prophets' train have met similar fates. Sacrifice of one form or another seems to accompany any attempt to usher in a just society. In fact, it could well be argued that any program for social reform which does not involve at least some degree of sacrifice may be either not worth pursuing or suspect in its intended goal.

Two forms of sacrifice are appropriate to the present period. The first, for those of us who enjoy an overabundance of creature comforts, relates to our willingness to relinquish some portion of what we have so that others in need may have more. This reality is pertinent not only for our personal situation but for our national situation. In a world of limited resources, justice requires a more equitable balance. Proposals for a more just world order need to reflect that consideration if they are to be responsible. Some level of sacrifice will be required.

A second form of sacrifice which may be required is a willingness to speak out and stand up against current injustices even though this may mean loss of community status, perhaps ridicule, and in some instances, physical harm and even death. In our world, justice is not a cheap commodity and those who seek it must be willing to pay the price.

WE HAVE ACTED UNJUSTLY

The Christian Gospel affirms that we have acted unjustly. Sin has entered our personal and social lives and injustice pervades the earth. Yet, because we refuse to recognize God's sovereignty, we are blind to our sin and refuse to acknowledge the error of our ways. Reinhold Niebuhr expressed this theme very well. Niebuhr stated that when we human beings measure ourselves by ourselves, although we may and do experience conviction and shame, we are always ultimately righteous.

> "Thus we never know anything against ourselves ultimately. The self is always righteous in its self-analysis and secure in its self-esteem until it feels itself under a more ultimate judgment than its own."

Salvation depends on God's ultimacy replacing our false ultimacy. Unless and until we experience God's judgment on our sin, our lives will not be renewed.

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THE POLITICAL

BY THOMAS HEATH, O.P.

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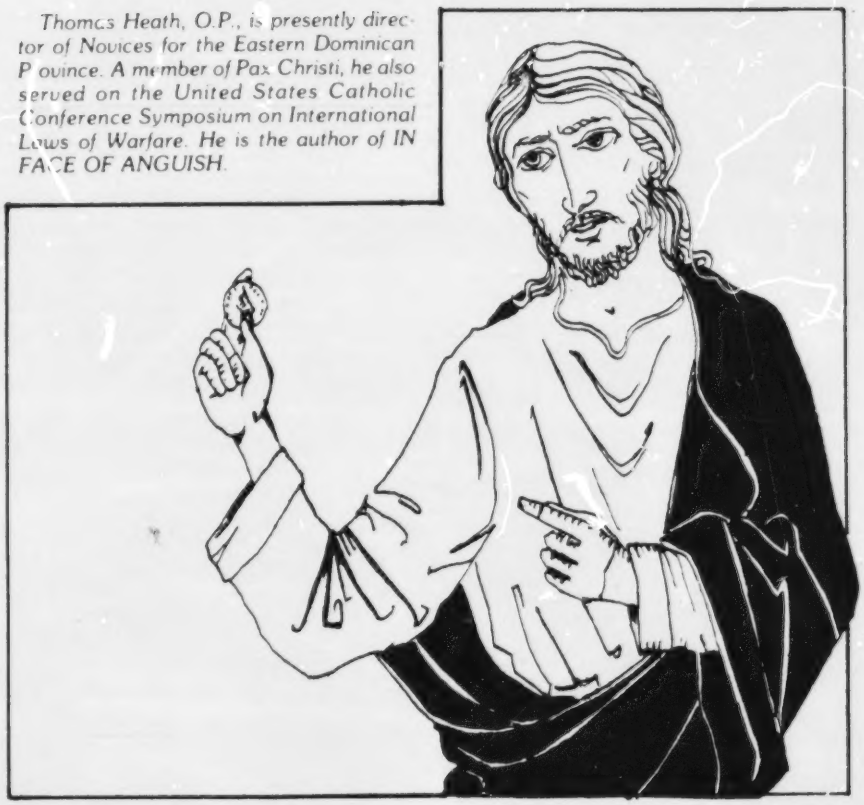

The meaning of "political message" in the title of this paper is not clear. Does it mean the teaching of Jesus on political matters in contrast, say, to his teaching on spiritual matters? His teaching about paying the Roman tax, for example, in contrast to that on the necessity of baptism for salvation? Or does it mean his teaching about public morality in contrast to that on personal morality, on justice as compared to humility? Or does it mean the general impact of his life on the body politic of his time?

Another way of asking the question is: Was Jesus a political man? That is, did he side with one of the political parties of his day? Did he have ambitions to serve in government, or even to establish another form of government? Was he the leader of a sort of government-in-exile? Put more practically, perhaps: Was he a Zealot, a member of the party whose chief aim was to end the Roman occupation by armed revolt? Or was he a Pharisee, at least politically, one who tolerated the Roman occupation out of the conviction that active resistance would lead to the total suppression of whatever religious and national freedom the Jews enjoyed at that time?

Another way of putting the question might be this: If Jesus were living in the flesh today, would he have anything to say about political questions? Would he avoid or make judgments about the foreign policy of the United States, for example, or about revolutionary movements in Latin America? Would he support or condemn the PLO? Or would he avoid political questions altogether?

"And when he entered Jerusalem, the whole city was in turmoil. 'Who is this?' people asked, and the crowds answered, 'This is the prophet Jesus from Nazareth in Galilee' " (Mt. 21:10). Or as John records, "At the festival the Jews were on the look-out for him. 'Where is he?' they said. People stood in groups whispering about him. Some said, 'He is a good man'; others, 'No, he is leading the people astray' " (John 7:11).

If there is argument today about who Jesus was and what his message is for us, we can take some comfort in realizing that his own contemporaries were confused, too, and among them not only his enemies. We recall the various questions asked of him by his friends, and the profound disappointment they felt at his death. "Our own hope had been that he would be the one to set Israel free" (Luke 24:21).

Here are the opinions of two competent scholars on the question of the political message of Jesus. First, John Howard Yoder in his book, *The Politics of Jesus* (Grand Rapids, Eerdmans, 1973):

> Without the reinforcement which careful analysis of all this material would have brought, our conclusion is already clear enough to bring the answer to the question with which we began. Jesus was not just a moralist whose teachings had some political implications; he was not primarily a teacher of spirituality whose public ministry unfortunately was seen in a political light; he was not just a sacrificial lamb preparing for his immolation, or a God-Man whose divine status calls us to disregard his humanity. Jesus was, in his divinely mandated (i.e. promised, anointed, messianic) prophethood, priesthood, and kingship, the bearer of a new possibility of human, social, and therefore political relationships. His baptism is the inauguration and his cross is the culmination of that new regime in which his disciples are called to share. Men may choose to consider that kingdom as not real, or not relevant, or not possible, or not inviting; but no longer may we come to this choice in the name of systematic theology or honest hermeneutics. *At this one point* there is no difference between the Jesus of *Historie* and the Christ of *Geschichte*, or between Christ as God and Jesus as Man, or between the religion of Jesus and the religion about Jesus (or between the Jesus of the Canon and the Jesus of history). No such slicing can avoid his call to an ethic marked by the cross, a cross identified as the punishment of a man who threatens society by creating a new kind of community leading a radically new kind of life. (p. 62-63, italics his)

The second is the thought of Rudolf Schnackenburg in his book, *The Moral Teaching of the New Testament* (New York, Herder and Herder, 1971):

> But when Jesus saw the social

and political abuses of his time, was he not offended by them, and did he not want to put an end to them? Did he not construct, as well as a personal system of ethics, a system of social ethics, as seems so extremely important to us nowadays? In fidelity to the texts of the New Testament, we are bound to answer: No, at least not directly. It is a grotesque misinterpretation to characterize him as a social revolutionary because of what he said against the rich, or as a planner of a new social order (cf. Tolstoi) on the basis of his precept to renounce revenge, or as a communist on account of his commandment to love one's neighbor, or as a pacifist in the political sense because of his commandment to love one's enemies, or as an opponent of learning and civilization because of his attacks on the Scribes. All these forms of radicalism are orientated towards this world: none of them can appeal to him for support, for they misconstrue his basic purposes in these pronouncements, purposes which are wholly religious and moral. For his own part, he did not allow himself to become involved in "worldly affairs." (pp. 111-112)

The two opinions could not be more opposed. Yoder holds that Jesus was setting up a new political order, defining "political" as having to do with the *polis*, with the "structuring of relationships among men" (Yoder, p. 50, n. 36). He is emphatic, however, that the intent of Jesus in establishing this new order was non violent. Schnackenburg holds that the message of Jesus was not political but religious, and "that any attempt to interpret his preaching in any other way . . . is wrong from the outset" (Schnackenburg, p. 13).

MESSAGE OF JESUS

I should like now to place this scholarship into the context of a personal dilemma. Some years ago, I was visiting my sister, her husband and their children in Winchester, Massachusetts. Winchester is a middle to upper income suburb of Boston. My sister's children were then attending the local Catholic school. I enjoyed a standing invitation from the pastor of the parish to help out on Sundays whenever I was visiting; that is, to take two of the late Masses and usually to preach.

On the Saturday before the day I was to celebrate in the parish, I noticed in a local paper that the town was having a referendum on the following Tuesday. The citizens were going to vote on joining an already existing program for busing black students from the deprived areas in Boston out to suburban high schools. I knew also that the pastor, a good, highly principled man, was politically conservative. I assumed he was against the busing. I also assumed that he would consider the matter as a political decision of his parishioners and would not bring it up in the pulpit. I was politically liberal and was for busing.

A hundred questions seethed in my mind. Should I talk about busing from the pulpit? Would Jesus talk about it, or would he want me to talk about it? Was Jesus a liberal or a conservative? Was busing solely a political matter, one of those "worldly affairs" Schnackenburg talked about, or was it part of the gospel? If I did speak about it, wouldn't I be using the pulpit to tell people how to vote? Would I also be making myself so unpopular with the pastor that I would in effect be banished from that parish and perhaps also be threatening the attendance of my nephews and nieces at the Catholic school? In more sophisticated terms, would I in this matter be a Yoderite or a disciple of Rudolf Schnackenburg?

I should like to unravel some of these questions now more thoroughly than I did on the eve of my talk to the people of St. Mary's parish in Winchester.

Was Jesus a liberal or a conservative?

What is a liberal? As I see it, a liberal is a person who views with alarm the injustice in our society. He or she is upset and angry with those who exploit others, whites who exploit blacks, vineyard owners who exploit farm workers. Liberals see big business as a danger to the poor and internationally as the reason why the United States is hated among the peoples of the Third and Fourth worlds. They subscribe to liberal journals, frequently donate to liberal causes, write letters to local newspapers protesting injustice, participate in demonstrations; and if Christians they firmly believe that all they do is based on gospel truth. Jesus was for the poor, denounced injustice, wanted all people to be free, taught a doctrine of love for all, was not a war-monger, and taught that final salvation depended on feeding the hungry, giving drink to the thirsty, clothing the naked.

Conservatives are concerned about anarchy in our society, are upset and angry with people who are always protesting and demonstrating because they threaten the fabric of peace and order. Their view is that the passions run deep, that just below the surface of a peaceful society lies a chaos of angry sentiments which if released would bring disaster to us all. They recognize the profound sinfulness in people and do not look for utopia on earth. They advocate the free-enterprise system, and while against corruption in big business, have no stomach for interference or regulation by big government. They hold that a free market is the best way to justice and equality for all.

In their moral life conservatives stress personal salvation and have a strong adherence to moral absolutes, and if Catholic, to things like Sunday worship and the regular reception of the sacraments. They are bewildered and deeply irritated by those who make light of these things. They see Jesus as a person of strong convictions about the commandments and about faith and worship, a person who refused to become some sort of political liberator, and who insisted that his kingdom was not part of this world.

Was Jesus a liberal or a conservative? Liberals point to the concern Jesus had for the poor, to his very strong words against the wealthy, to his vivid description of the last judgment as based on one's concern (or lack of concern) for the poor. They point to the Sermon on the Mount and to those places where Christ excoriated the Pharisees for their legalism — their use of all sorts of legal gymnastics to escape their just debts to their parents or their neighbors. They cite the parable of the Good Samaritan as the place where Jesus put down prejudice once and for all. And they remind us of the words Jesus spoke in his inauguration sermon in the synagogue at Nazareth as proof of Jesus' concern: "He has anointed me to preach the good news to the poor; he has sent me to proclaim liberty to the

captives, give sight to the blind, to set free the oppressed" (Luke 4:18). That is the program every Christian must follow. Looking at these texts and the whole mood of the gospel, liberals have no doubt that Jesus was a liberal.

Conservatives point to the temptations of Christ in the desert. He was solicited by Satan to become a temporal messiah, to turn stones into bread and thus win the mob, or to do something bizarre like leaping off the temple to attract attention, or to give in to a desire for raw power and take over all the kingdoms of the world. Jesus resisted that easily. He knew he was not called to the use of temporal power, knew that his kingdom, which was not of this world, would not be ushered in by political power but by patience, suffering and death. This is the point of the several predictions of the passion. "From that time (that is, from the time the disciples had acknowledged him as Messiah) Jesus began to make it clear to his disciples that he was destined to go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, to be put to death and to be raised on the third day" (Matthew 16:21). And when Peter objected, Christ was all the more vehement. "Get behind me, Satan! You are an obstacle in my path, because the way you think is not God's way but man's" (Matthew 16:23).

Conservatives also point to Christ's strong teaching about personal morality and personal salvation. "What must I do to be saved?" a man asked him. Jesus did not think the man was asking a selfish question. And he answered it by telling him to keep the commandments. "Which ones?" "Do not commit adultery, do not murder, do not steal, do not lie, honor your father and mother" (Luke 18:20).

Conservatives also point out that while Christ came to forgive sinners he took a very strong and stern view against sin. "It is what comes out of a person that makes him unclean, evil ideas that lead him to do immoral things, deceit, indecency, jealousy, slander, pride, and folly" (Mark 7:20). And they point further to the whole gospel of Saint John, which is a long exposition on faith as the saving virtue, faith in Jesus as the Son of God who had come to give us eternal life (John 3:16, 30:31). Finally they point to the incident of Caesar's coin as proof that Jesus was not in rebellion against civil authority even in the onerous matter of paying taxes to the Romans.

Who is right? Was Jesus a liberal or a conservative?

I confess that after reflecting on the many arguments on both sides, the only answer I can find is that Jesus was neither. He said and did things that are rightly regarded by liberals as liberal; he said and did things that are rightly regarded by conservatives as conservative. His mission simply transcended the categories of liberal and conservative.

"My kingdom is not of this world" (John 18:36). That is a conservative sentiment, and it is true. Jesus did not come to overthrow the Roman occupation in Judea or to establish political freedom for his fellow Jews. He came to save sinners. He refused involvement in the political struggle of his day. His mission was spiritual, not political. In this I agree with Schnackenburg and disagree with Yoder.

Some things are simply beyond politics even though taking a stand on them may have a political impact. Jesus was not into politics. But what he did, and sometimes what he said has definite political implications.

Yet, while he resisted the satanic temptation (as Cullmann calls it in his *Jesus and the Revolutionaries*) to temporal power, he did not remain aloof from the temporal needs of people. And it is here, I think, that Jesus shows a divine inconsistency, if I may use that expression. That is, while he was *saying* one thing, while he was renouncing involvement in the political process, he was *doing* something else that was clearly involving him in that process. It was not so much his sense of justice that got him into trouble but his sense of compassion. He cured the sick. "At sundown all those who had friends suffering from diseases of one kind or another brought them to him, and laying his hands on each he cured them" (Luke 4:41). He changed the water into wine. He drove out devils. He fed the hungry. "Now the number of those who had eaten were five thousand men, without counting women and children" (Matthew 14:21). And what happened? "A vast crowd kept following him because they saw the signs he was performing for the sick" (John 6:1). Even in his debates on religious matters he attracted a following. "And the great majority of the people heard him with delight" (Mark 12:37). And after the multiplication of the loaves, "Jesus could see that they were about to come and take him by force and make him king" (John 6:15).

Satan had tempted Jesus to turn stones into bread. One of the disciples had said to him, "Where shall we buy bread for all the people to eat?" Was that question akin to Satan's? No, the satanic temptation was the allurement of political power, which Jesus did not want. In the other there was a real and pressing need of hungry people, people who had come out to hear him. The compelling motivation was compassion, not justice, not power. But what happened? The people tried to thrust political power on him. They came to make him king. And after that he fled back to the mountains alone.

I think we can see something of a conservative-liberal struggle going on in the heart of Christ. If he had been strictly conservative — that is, strictly spiritual in his teaching -- he would have avoided feeding hungry people. But he did not deny the one (the liberal) to embrace the other, did not deny the value, the necessity even, of material good works in order to insist on his spiritual mission, but put them together somehow, even though there resulted almost total misunderstanding about the meaning of his mission, even among close friends.

I should also like to add this thought, which came to me after writing the above and sleeping on it. It is this. I have been thinking of liberal and conservative as categories that apply to our situation here in the United States, where there is a separation of church and state, where the political process is one thing and the spiritual, religious teaching of the Church is another. There is an overlapping, of course, but the First Amendment to our Constitution has set up the possibility of what John Gourtney Murray has called "the American conspiracy" — the unspoken agreement between church and state that neither will interfere in the internal affairs of the other.

But I remembered my own experience in the Middle East in the late 1950's. I lived for 16 months in Lebanon, where the government was divided according to religious affiliation. The president always had to be a Maronite Christian because the Maronites were the most numerous. The second-in-command, the prime minister, had to be a Sunnite Moslem because they

were the next most numerous; and so on. One of the reasons for the recent war in Lebanon was the dissatisfaction of the Moslems that they were outnumbering the Christians but were not being given ascendency in government.

The situation of the Jews in Judea at the time of Jesus was a lot closer to the Lebanese situation than to our own. Those at the head of government were religious people — "the elders, the chief priests and the scribes" (Matthew 16:21) — so that the distinction between political and religious power was certainly more blurred than it is now in the United States. I think it is accurate to say that when I was in Lebanon, the most powerful figure was the Maronite Patriarch. The President could not have been president without at least the tacit approval of the Patriarch.

The distinction between spiritual and temporal power, which seems perfectly clear to us in the context of our religious and national experience, would not have been clear to the average Jew at the time of Jesus. Spiritual power *was* temporal power for all intents and purposes. And therefore the statement of Jesus that his kingdom was not of this world would have been all the more enigmatic to his contemporaries.

But where does that take us? Certainly we are able to understand more clearly the confusion Jesus caused in the minds of his friends and enemies alike, and perhaps see more than loving forgiveness in Jesus's statement from the cross that "they do not know what they are doing," and later Peter's statement in Acts about the crucifixion: "Now, I know, brothers, that neither you nor your leaders had any idea what you were really doing" (Acts 3:17). I mean that the power Jesus definitely exercised in the realm of the spiritual — the forgiveness of sins, for example, and his other powers to heal the sick, feed the hungry, and so on — were very easily misinterpreted by his contemporaries as a grasping for temporal power, as "inciting the people to revolt" (Luke: 23:2).

I think this understanding of the blending of temporal and spiritual power at the time of Jesus also strengthens my contention that one cannot understand him in the light of a modern and largely political distinction between conservative and liberal. He was neither. He had his own mission to carry out and would not be deferred from it by the fear of confusing people about the sort of power he possessed. Still, he was put to death, which was a terrible mistake; indeed, an injustice. I shall talk a bit more of that further on.

But I think I have said enough now to return to my dilemma about whether or not to preach on the subject of busing to the Catholic people of Winchester. I felt that perhaps in itself it was a political question, but I felt more strongly that the question behind the question was not political. That question was motivation. If a conservative Catholic was against busing, a priest had the right and probably the obligation to challenge him on his motivation. That, basically, and with some trepidation, was what I did.

I told the congregation about an 11-year-old boy I knew, Michael Walker, who was in the fourth grade of a black public school in the inner city in Washington. One day some other priests and I were talking to him about school. One of the priests, who knew the situation better than I, winked at me, then asked Michael to recite the alphabet. Michael began, "A, B, C, D, E, G . . . F . . . K . . . M . . . J . . . N . . . " I was astounded. Fourth grade and didn't know the alphabet! Of course he couldn't read, couldn't spell. It was clear to all of us that due to overcrowding in that school, due perhaps to many other factors like the quality of teaching, the home conditions, and so on, Michael was being passed on from grade to grade with no education at all.

Now I was not sure, and am still not sure, whether busing inner-city black children out to suburban schools is a matter of justice. Surely seeing to it that those children get a decent education is, but is that best accomplished by busing them to the suburbs? But I was very sure that Jesus Christ would have had compassion on Michael Walker and would done something about it. What?

I explained to the people that I felt I had no right to tell them how to vote in this matter, but that when they did vote their predominant motivation had to be Christian. "When you vote on Tuesday," I said, "please let it be because you love the blacks." That much seemed to me to be clearly from the gospel; and once I had seen that, I really didn't care whether I was considered a liberal or a conservative, or even whether I would be accused by the pastor of bringing politics into the pulpit. I felt I was on certain ground and I was willing to answer for it. I felt too that my sister and her husband would stand behind me in case their children were asked to go somewhere else.

As it turned out, the pastor was not angry at me. I even was invited back, with his permission, to talk to the "Mr. and Mrs. Club" of the parish on my work with the black community in Washington. But the actual vote? The referendum lost by about 1000 votes out of some 36,000 cast.

The big lesson I learned, both about Jesus and about myself groping my confused way behind him, is that some things are simply beyond politics even though taking a stand on them may have a political impact. Jesus was not into politics. He did not have, at least in any usual sense of the term, a political message. But what he did, and sometimes what he said, as in the parable of the Good Samaritan, has definite political implications.

Would he speak out today on political issues? Insofar as they clearly affirm or contradict his compassionate love for all men, yes, I think he would. Concerning his stance vis-a-vis the international scene today, I think there is an instance in the gospels of a clear position Jesus took which sheds light on the attitude we should take today.

Here I am following the thought of a German Dominican who died a very old man in 1971. His name is Francis Stratmann, and he was in peace work most of his life. He was jailed for opposing the Nazi build-up of military power in the early 1930's, but was eventually released; when threatened by another arrest, he left the country.

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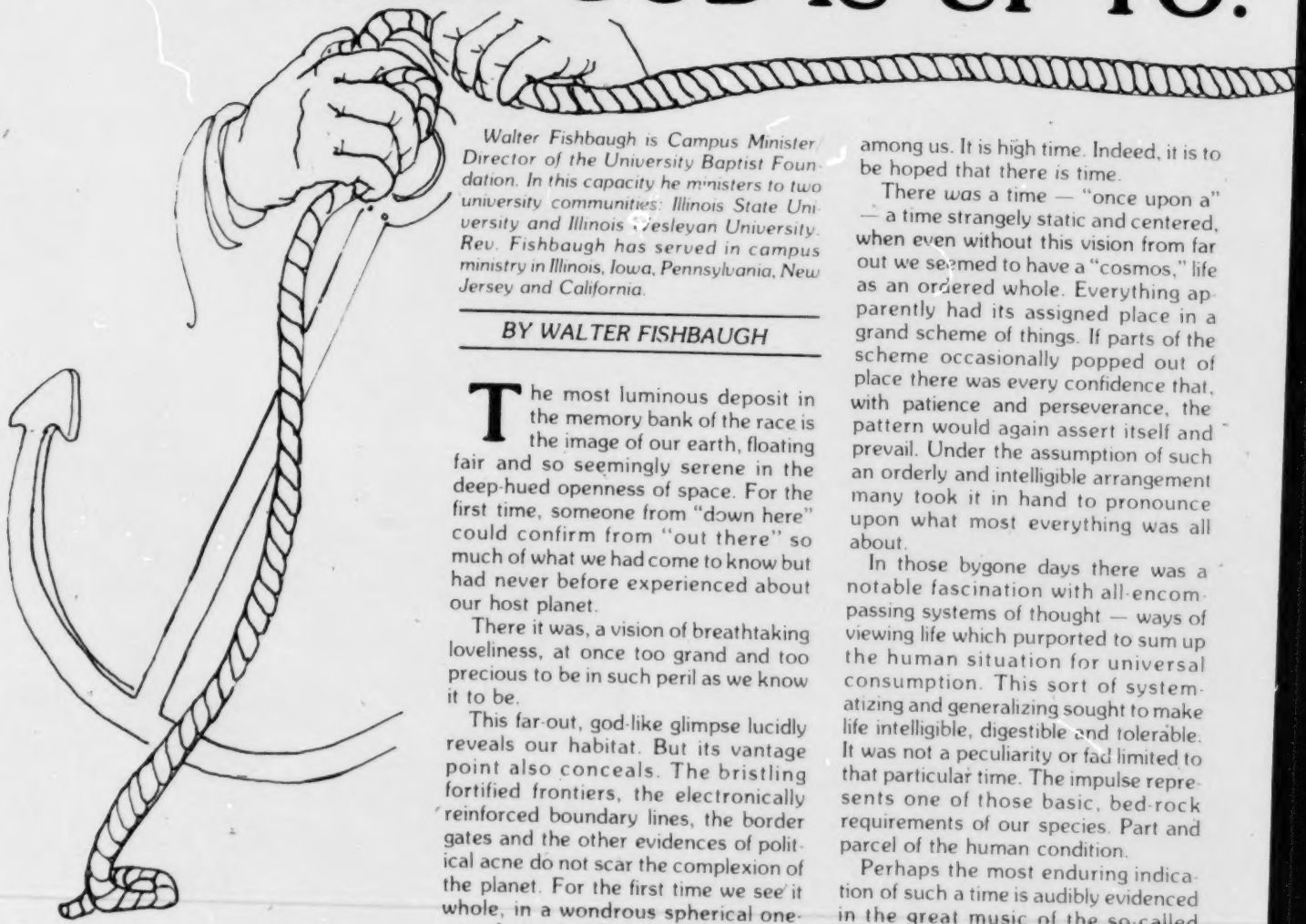
WHAT GOD IS UP TO:



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BY WALTER FISHBAUGH

The most luminous deposit in the memory bank of the race is the image of our earth, floating fair and so seemingly serene in the deep-hued openness of space. For the first time, someone from "down here" could confirm from "out there" so much of what we had come to know but had never before experienced about our host planet.

There it was, a vision of breathtaking loveliness, at once too grand and too precious to be in such peril as we know it to be.

This far-out, god-like glimpse lucidly reveals our habitat. But its vantage point also conceals. The bristling fortified frontiers, the electronically reinforced boundary lines, the border gates and the other evidences of political acne do not scar the complexion of the planet. For the first time we see it whole, in a wondrous spherical oneness. In its visual solidarity and indivisibility it is our Promised Land, the legible autograph of the Creator waiting for a responsible endorsement from those to whom it has been promised and entrusted.

This cosmic vision, this glimpse of oneness, is a sign for our time and for all remaining time. It is an indelibility — unerasable and inescapable. It summons us to totality and comprehensiveness. It insists that we begin to live in the only way life can long survive on this earth. It requires us to planetize our insights and globalize our impulses and enterprises. It dares us to rekindle hope that a congenial and hospitable sanity can assert itself in the affairs of humankind and that a compelling vision of wholeness can germinate and flourish among us. It is high time. Indeed, it is to be hoped that there is time.

There *was* a time — "once upon a" — a time strangely static and centered, when even without this vision from far out we seemed to have a "cosmos," life as an ordered whole. Everything apparently had its assigned place in a grand scheme of things. If parts of the scheme occasionally popped out of place there was every confidence that, with patience and perseverance, the pattern would again assert itself and prevail. Under the assumption of such an orderly and intelligible arrangement many took it in hand to pronounce upon what most everything was all about.

In those bygone days there was a notable fascination with all-encompassing systems of thought — ways of viewing life which purported to sum up the human situation for universal consumption. This sort of systematizing and generalizing sought to make life intelligible, digestible and tolerable. It was not a peculiarity or fad limited to that particular time. The impulse represents one of those basic, bed-rock requirements of our species. Part and parcel of the human condition.

Perhaps the most enduring indication of such a time is audibly evidenced in the great music of the so-called classical period. It reflected, and continues to transmit, a wondrous awareness of a shimmering, awesome orderliness which flowed on and on solidly and unerringly, leading up to a

god-like Source and Summary. The disciplined, intricate, almost mathematical progressiveness of the music of the giants of this period seems to attest to that kind of confidence in ultimate perfection and harmonic orderliness that also inspired Thomas Aquinas to propose his massive *Summa* or John Calvin to attempt his monumental *Institutes*.

Nowadays, dashing off booklets, leaflets or pamphlets is more our style and scope. We are intimidated by our awareness of burgeoning complexities which these musicians and theologians never suspected or successfullly ignored. What they attempted seemed reasonable and appropriate to them. To attempt today what they assayed to do is to seem to have taken leave of one's senses. An occasional Toynbee or Chardin arises whose scope rivals that of those who reached out to encompass all things. But their attempts to find THE clue, THE category, THE ingredient or THE system is generally viewed as beyond our demonstrated proper competence — perhaps a leftover arrogance from a naive past or a quaint exercise in philosophic Don Quixote-ism. While it is admired for its reach it is ridiculed for what eludes its grasp.

And one need only listen to today's music to know beyond all shadow of a doubt that we no longer inhabit the world in which J. S. Bach could affirm with such grandeur a statement of faith like his. The scintillating orderliness of his world has been enmeshed in a twisted complexity which cries out in an agony of confusion and an absence of basic assurance about anything ultimate. Bach reveled in a revealed pattern and celebrated it with a spirited confidence. Today we bear musical witness to a tangled and tortured awareness in dour disharmonies of doubt and cacophonies of estranged go-it-alone-ism. We have not lost our need for the unifying insight or the all-embracing category or the first principle or the prime mover or the alpha/omega reality. But we have come to a crisis of spirit, a diminishment of hope, a loss of confidence that such is possible. Or even that the search and inquiry is proper.

The moment is more than propitious for the recovery of this audacity. It is a kairotic moment. A *kairos* — an unique opening and addressability — cries out insistently that now is the time when something can and *must* happen that may never before have been, or never again be, possible. We require it if we are to go on. But we are not sure, not at all sure, that it is "out there." Or, if it is there, that it is discoverable or intelligible.

While it is true that most of us never achieve that single, central revelation or that grand, all-embracing awareness which causes all of life suddenly to spring into harmonic placement, we do from time to time encounter interpretive insights. We occasionally have an "Aha!" experience where a very helpful and exciting arrangement of things is afforded by the discovery of a truth.

Sometimes this discovery of such saving truth is totally personal and relational, as in the meeting and merging of two persons. The sharing of love, affection and understanding between these two may become the truth out of which a totally disheveled and chaotic life takes on order and harmonic resonance. Their coming together brings to birth a life force within them. It generates and conjugates their values. It directs and clarifies their purposes and destinations. It lifts their many relationships out of confusion into an orbital concentricity.

However truth comes — whether through the mind and its ordering of perceptions or through the heart and its response to relationships — when it comes, it can elevate all of life to another plane entirely. Such a flash of truth, such an insightful advance and elevation, is precious beyond estimate. It brings health and wholeness and well-being, which can be the difference between life and death, heaven and hell, salvation and damnation.

Just such a stunning and pivotal "Aha!" insight is recorded in one of the choicest pieces of correspondence in the New Testament. Many of us of the Christian faith-community have been passing it by regularly, reading the words but failing to allow them to mean what they so clearly intend. The discoverer and sharer is Saul/Paul of Tarsus (and Jerusalem and Antioch and then practically everywhere). A bright clue to one of the deep currents within life is laid bare in the opening paragraphs of his letter to the churches

The Ephesian Connection

of Asia Minor clustered around Ephesus. Since this letter addresses a number of churches rather than just one, its tendency is to deal less with one particular situation and more with underlying themes. Consequently, it translates more readily to the life of the whole Church in all time and in all places. And beyond the Church and the churches, what he has to say is an insight unbounded by institutional loyalties or affiliations and unimprisoned in any time frame.

READING THE SIGNS OF THE TIMES

The Ephesian encyclical letter crisply states that God has been up to something.

God is not only the Prime Mover in the creative processes at work all around us but also an active participant. It is the nature of the Hebrew/Christian God to act in self-disclosure. If we know anything about God it is through the deeds and activities of God that are imbedded in the times. God speaks in what God does. Indeed, the *word* or intent of God always becomes enfleshed in *act* and "dwells among us . . . full of grace and truth." The only problem, Paul admits, is that what God has been up to has not always seemed to us all that crystal clear. Many of us frequently find ourselves standing with Job in head-scratching puzzlement,

pronouncing God's ways "past finding out." Paul confirms this as he discusses the whole subject of the "mystery of God's will," the enigma of God's purposes.

In that section of Ephesians numbered for our convenience as chapter 3 Paul asserts that, though he is "the very least of all the saints" he has been given a special revelation and task — "to make all men see what is the plan of the mystery hidden for ages . . . "So, quite clearly this "mystery of His will" has been obscure at times and "hidden" up to now. But now that which has been hidden is boldly declared and disclosed for all creation, including principalities and powers, to take note. And what is that disclosure?

> FOR HE HAS MADE KNOWN TO US in all wisdom and insight THE MYSTERY OF HIS WILL, according to his purpose which he set forth in Christ as a plan for the fullness of time, TO UNITE ALL THINGS IN HIM, THINGS IN HEAVEN AND THINGS ON EARTH.

There it is, succintly set forth in the initial paragraph of this remarkable letter. A taut statement of the ultimate, overriding and eternal purpose of God. It keys all that is to follow. It marks one of the richest single deposits of Christian revelation. Christian theology converges here impressively — Christology, Soteriology, Eschatology, Teleology, Ontology, Cosmology, Anthropology and even Ecclesiology intersect and intermesh. But let us resist their separate disciplinary claims for now, leaving the complexities of the "ologies" to another more deliberate time and more qualified hand. For this moment, let the vista and the panorama prevail. Let the insight into the nature of God's purpose be our sole concern. For when this statement is parsed to its core there is THE clue, THE category, THE perspective, THE insight by which "all things" may be called to attention. It is a booming, monumental statement.

It *is* and *ever has been* the purpose of God to, "unite all things . . . in heaven and earth." God has been up to something. God continues to be up to something. And, at last, in this "fullness of time" it has become apparent that God intends that all creation shall be brought into a unity. That which has become so obviously untied must, if God's purposes prevail, be united — tied up again. The business of God is forever that of ordering the disorder, assembling the disassembled, repairing the broken and collecting the chaos into which the creation has fallen, binding it into a benevolent and harmonic whole.

Christians, if they possess what they profess, should have experienced the exciting beginning of that process. Their new life is the coming together, the integration of all things under the effective lordship of the Christ — the one whose coming made all this crisply apparent and by whose instrumentality the inexorable purpose of God is worked out. But the good news is not just for Christians. The gospel and the hope embodied here is for all people everywhere. Too good to be heard only by some "in-group" and hoarded. So good that persons will sell everything in order to possess it. So broad that it embraces in a cosmic inclusion every thing that has been created. So compelling that the whole creation groans in labor pangs until its new birth be accomplished.

If there is any good news from on high it must be that God is adamantly and actively against our drift. That God wills to tie up what is lost. To reclaim and return what is awash upon the tumult of our madness. And if there is any hope, it must be that God and God's purposes must prevail.

What in the world is God doing? What is God working at and on? What is God's ultimate concern by which the destination of all things may be plotted? Such a question must be posed. And if it can be answered, is there any other that could conceivably take precedence over it? What God is "for" and "about" and "up to" and "into" — if there *is* a God — is just about the most important insight anyone can possess for the ordering of life. Anyone who purports to have come upon the clue to this mystery and has the audacity to share it deserves to be heard. The Apostle Paul is not one to be intimidated by the scope of such an inquiry. He states it plainly. The mystery is now fully disclosed: *God is in the business of uniting all things.*

Here is an "Aha!" to boggle the mind. One that moves inexorably to an "O Wow!" as we begin to see what it implies. If we accept Paul's assertion, or even if we simply try it on for size, we discover that it intrudes to instruct us at every juncture of thoughtful living.

One of the most powerful and well-nigh universal notions abroad is that of an original perfection of pristine bliss from which our race has fallen away in confusion and escalating animosity. Whether it be from a Tower of Babel or a Garden of Eden or whatever point of departure, the Paradise of our better beginning has been "lost" and the direction of our exile has been "out from" rather than "in towards." Our most universally accepted symbols of overall moral awareness picture us as having slipped our spiritual moorings and drifted away. We are in need of being found and towed back and tied up again.

Increasingly our most intimate personal relationships crumble into disarray. Our communities do not commune. They are glazed mosaics of isolation, tense with their scarcely contained hostilities. International animosities flare up as powerful inequities cry out for redress. In a world of unconscionable disparities, where the *barrio* peers hollowly down upon the garish carnival of *la dolce vita*, where monumental social tasks plead for creative address — we continue to commit our cleverest minds and maximum resources to fortify the boundaries of our separate nation-states whose chief justification is not some logical or moral purpose but simply that they *are*. The United Nations meets in an echo chamber where some of the most statesmanlike minds ever assembled are left to thrash about in a tragic and immoral futility without organizational sinews necessary for effective action.

And while we tremble in this fearsome impasse, the fragile placenta of the physical life of our planet cries out for an assertion of environmental sanity. The seas are clotted with debris and laced with an intensifying chemistry of death. The tissue of air enveloping our earth is hazed with effluents that may even now be aborting the close tolerances within which life may be supported. We are indeed untied. We are adrift.

If there is any good news from on high it must be that God is set adamantly and actively against our drift. That God wills to tie up what is lost. To reclaim and return what is awash upon the tumult of our madness. And if there is any hope, it must be that God and God's purposes may prevail.

MISSION TOWARD UNITY

If God's business is to "unite all things . . . in heaven and on earth," then the presence of irrationality, futility and self-destruction all around us constitutes a monstrous blasphemy. In a moral universe where outrageous things occur, there *must* be outrage. This surely must be what is meant by "the wrath of God" — a wrath which roots itself in ultimate concern for what is deeply loved. Counting upon God's wrath and leaning upon God's love, we must know that the tide of God's redemptive purposes for creation can be a dependable and inexorable energy upon which our hopes may be borne.

Thus we may turn loose those poetic hopes that churn powerfully deep within us. Those hopes that somehow, depite all indications, someday, people and nations may live and work and love together in a harmony of purpose. If God's business is the unification of all things, then we may with reason give ourselves passionately to those enterprises in life which salute that goal and tend, however feebly, in that direction — knowing that we go with God. No matter how statistically intimidating the odds may be, we may set ourselves to reconciliation and peacemaking and healing and loving because we strongly suspect that there is in this sort of endeavor a sublime logic that goes with the grain of God's universal purposes. That ultimately we shall fail only if God fails. And, contrariwise, we can dismiss and strenuously oppose all those enterprises which tear us apart, which set us against each other, which distress and dismember us, which scavenge and feed upon us. We may and *must* dismiss them as being unworthy and ungodly and profoundly immoral no matter how pious or patriotic their pose.

The Intent behind all intents is to unite all things. Divine energies are committed to putting all things back together again. God made us and all that is. How right that God should will restoration and fulfillment! God wills to bring it to a harmonious functionality. To save it and us. The Apostle Paul says that God will do this "to the praise of His glory." What a felicitous phrase — "to the praise of His glory"! What that lovely expression may mean is not completely apparent, but it must indicate that only in the ultimate perfection of all things can God's surpassing excellence finally be fully evident. Blessed is the person whose life is spent contributing to that glory and that consummation!

There are scientists who subscribe to the idea that in the very beginning of our universe all matter was concentrated in one unimaginably dense mass. At some auspicious juncture of time and purpose that mass exploded outward at blinding speed, thrusting out across all space in an ongoing process which has afforded us our earth, our solar system, our galaxy and the billions of billions of groupings that lie out beyond us. Some of these same scientists feel there is reason to believe that this process is destined to reverse itself. That all there is will someday home itself to rest and repose at the source from which it went forth. It is an intriguing astrophysical metaphor.

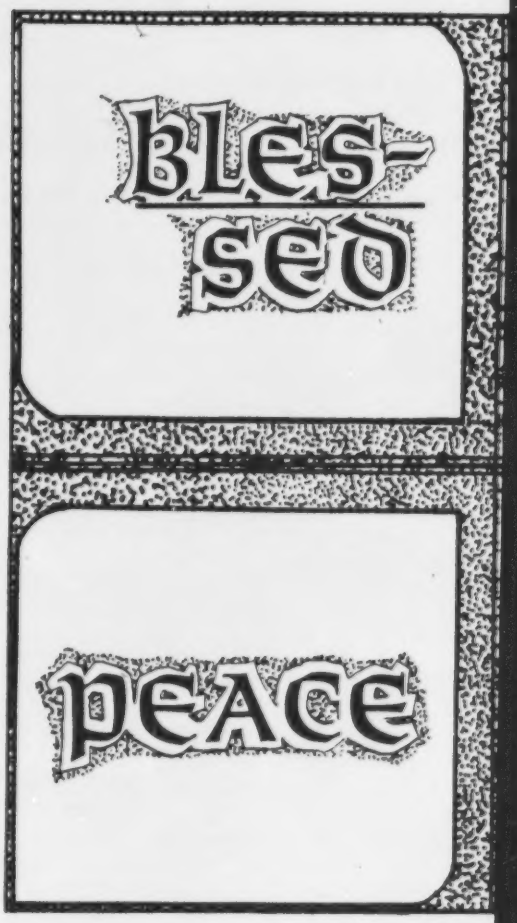
If brilliant men and women within the scientific disciplines can posit such a "uniting of all things in heaven and on earth" in the face of every movement out and away from the primal energizing event, is it too much to give credence to the Apostle Paul and surmise along with him that God, in an overarching reconciliation of all things, is even now spiritually doing this thing which is to come to pass? That the word which set it all in motion has been followed by an even more powerful WORD, a WORD in human flesh "full of grace and truth," that summons it back to centeredness? Such a dream deserves the explosion of praise with which the great Apostle closes his contemplation of it — "Now unto Him who is able to do exceedingly abundantly above all that we can ask or think . . ." Yes, indeed. Such dreams require that sort of capability. Transcending imaginations, conjugated to the wildest.

Indeed, it is a dream. But of what sort? Some dreams are nothing more than wishes, imaged in the mind, to be wept over in the destructive illogic of a life full of dreamable but unattainable notions. Other dreams are more than mere wishes. They, too, remain unachievable, but their value lies in the criteria they provide by which life may be measured — from which it admittedly falls short, but by which it is appropriately enriched and moved on somewhat toward the dream's intent. But some dreams are sure revelations, rising up relentlessly from some hidden under-source to flood us with the full awareness of that which *shall* be because it *must* be. Of that which *shall* be because it inheres in the very nature and purpose of the loving Providence in Whose care the whole enterprise reposes.

> FOR HE HAS MADE KNOWN TO US . . . THE MYSTERY OF HIS WILL . . . TO UNITE ALL THINGS IN HIM, THINGS IN HEAVEN AND THINGS ON EARTH.

Aha! O Wow! Even so! Amen! ■

PACIFISM IN EARLY CHRISTIANITY



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BY JOSEPH FAHEY

Much can be learned from the history of Christian pacifism in the quest for a human world order. Indeed, one might be so bold as to say that the pacifist experience of Christianity has never been so relevant as in our own century in which we must make a literally life or death decision concerning the human species. Martin Luther King's insight that today "the choice is between nonviolence or nonexistence" is neither utopian nor optimistic — it is the product of a sober realism which tells us that we simply cannot continue on our present course.

It is time to challenge those who pursue the arms race to be "realistic." Their naive assumption that a "balance of terror" will lead to a steady peace is backed neither by the tenets of morality, the basics of logic, nor the facts of history. Let us learn, then, from that Christian minority who chose life over death, nonviolence over violence, and resistance over submission.

In order to understand the long history of Christian pacifism one must, of course, examine the nonviolence of Jesus. It is quite clear that Jesus inherited the prophetic mandate for social justice and nonviolent reconciliation of enemies. We are all aware that Jesus understood that his mission was to help "the blind see, the lame walk, the lepers (to be) cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them" (Matt. 11, 4-6). While Jesus's work was described principally in terms of justice (social justice, that is, since a completely individualistic ethic is impossible when talking about the needs of others), its method was the pursuit of nonviolence.

In the Sermon on the Mount Jesus blessed the peacemakers and said they should be called children of God (Matt. 5, 9). He likewise counseled his followers, "You have heard the commandment, 'You shall love your countryman but hate your enemy.' My command to you is: love your enemies, pray for your persecutors. This will prove you are sons of your heavenly Father . . . " (Matt. 5: 43-45).

In one of his very last statements Jesus warned us that those who use the sword (violence) will perish by the sword (Matt. 26:54). He thus fulfilled his mission to be the suffering servant of God who would bring justice to his people by dying for them.

These passages present the main thrust of Jesus's attitude toward nonviolence. While isolated passages from the Gospels have been used by some to justify violence, they have not swayed the opinions of contemporary Scripture scholars. In addition, these same scholars tell us that Jesus was put to death because of the social and political implications of his work. He was murdered by the Romans as if he were a revolutionary Zealot (although clearly he was not) who threatened the established imperjal order. Jesus's message was one of social justice and nonviolence — it attacked the very roots of the unjust and violent society in which he lived.[1] He was, in essence, seeking to form a new global culture based on the priority of human needs and nonviolent love.

It is well known that for at least three centuries the early Christians followed the pacifist example of Jesus. They were forbidden to kill enemies or join the army, and even those in the army had to resign when they were converted.

Four arguments are normally offered to explain the pacifism of early Christianity: the imminent Eschaton, aversion to Rome, idolatry, and the incompatibility between agape and war. (Roland Bainton thoroughly analyzes these arguments in his *Christian Attitudes Toward War and Peace.)* One can conclude, however, that only the last reason was universally approved by the early Fathers of the Church and Christians in general — the Eschaton was not expected beyond the year 100, Rome was not always hostile to the Christians during this period and Roman soldiers did not always offer

idolatrous worship.

Clearly, the early Christians believed that because they were followers of Jesus they could not kill. The following quotes are representative:

> Christ in disarming Peter ungirt every soldier.
>
> Tertullian

> It is not right for us either to see or hear a man being killed.
>
> Minucius Felix

> God did not deem it becoming to his own divine legislation to allow the killing of any man whatsoever.
>
> Origen

> We who were filled with war and mutual slaughter and every wickedness have each of us in all the world changed our weapons of war . . . swords into plows and spears into agricultural instruments . . . We who formally murdered one another now not only do not lie or deceive our judges, we gladly die confessing Christ.
>
> Justin Martyr

> In peace, not in war are we trained. War needs great preparation but peace and love, quiet sisters, require no arms nor extensive outlay . . . Various peoples incite the passions of war by martial music, Christians employ only the Word of God, the instrument of peace . . . A bloodless army he has assembled by blood and by the word, to give to them the Kingdom of Heaven. The trumpet of Christ is his gospel. He has sounded, we have heard. Let us put on the armor of peace.
>
> Clement of Alexandria

The early Christians saw themselves as global citizens whose mission was to continue the witness of Jesus in "comforting the afflicted and afflicting the comfortable" by being pacifists (peacemakers) in his name. One could argue that the Christian community was never so strong as when it was weak and never so powerful as when it was powerless. We must remember that the nonviolent witness of the early Christians ("See how they love one another.") conquered the most powerful empire then existent in the world. Those who argue that, from a historical viewpoint, nonviolence has not worked must explain how the Christians overcame the Roman Empire without armies or violence.

But, alas, the victory was not permanent, for by the 4th and 5th centuries thinkers like Ambrose and Augustine had abandoned any hope for the Kingdom in this life and had come to accept the doctrine of the "just war." There is strong evidence to indicate that a major reason why many Christians accepted the use of violence to defend the Roman Empire was the growing fusion between Rome and Christianity. Many came to believe that the *Pax Christiana* and the *Pax Romana* were joint works of God.

This fusion between Christianity and nationalism led to the acceptance of violence as an instrument of national (Christian) policy. The Church has never been the same since. The "just war" in the 5th Century led to the Crusades in the 11th Century. By that time nonviolence not only was not accepted by the Christian leadership, it was considered sinful and a sign of weakness.

But pacifism has always survived in Christianity. Religious orders of men and women carefully preserved the nonviolent witness of the early Church. People such as Benedict, Francis of Assisi, Clare, Ignatius Loyola, Erasmus, Thomas More, and the numerous orders of religious women have given us an unending witness of nonviolent service which would take volumes to fill. While there were some official steps taken to reduce the violence of warfare — most notably in the Peace of God and the Truce of God — the witness of pacifism would have been lost were it not for the "common" people in the Church. During some very trying periods there were always pacifistic lay women and men, religious and clerics who sought to make Christ's Kingdom of Peace at least partially visible on this earth. We owe them much.

The Protestant churches have given no less dramatic testimony. The most outstanding witnesses have been the Quakers (what more beautiful name than "Society of Friends"?), the Anabaptists (now the Mennonites and the Hutterites) and the Brethren. These people have often influenced society in far greater proportion than their numbers (like the early Christians) and persevered in pacifism through persecution, war and social rejection.

In our own time a remarkable phenomenon seems to be taking place. Almost all Christian churches seem to be returning (in various degrees) to the pacifism of early Christianity. Undoubtedly new biblical and theological scholarship is spurring this movement. In addition, however, many are coming to realize that unless we adopt a more pacifist witness we simply will not survive. In short, be it from practical necessity or from biblical and historical insight, many more Christians are coming to see war and violence (including institutional violence) as the central blasphemy of our age.

We are called to be one race — a human race — and are challenged to create a truly human world order. It is within our power (for we have changed social institutions before), but is it within our vision? The discovery of the long history of Christian pacifism should remind us that so many others have not lost that vision — so why should we? We are spiritual descendents of parents who have longed for a truly human world. We cannot fail them.

[1] The following scholars discuss the nonviolence of Jesus in much greater detail: John Ferguson, *The Politics of Love: The New Testament and Non-Violent Revolution*; Edgar W. Orr, *Christian Pacifism*; Martin Hengel, *Victory over Violence: Jesus and the Revolutionists*; Oscar Cullman, *The State in the New Testament* and *Jesus and the Revolutionaries*.

THE WORLD COUNCIL OF CHURCHES ON WORLD ORDER

The following excerpts are from the official report of the Fifth Assembly of the World Council of Churches which took place in Nairobi, Kenya, on 23 November-10 December 1975. Representatives of member churches explored the theme "Jesus Christ Frees and Unites" in sectional working groups, Bible study, and convocations. There were six principal working Sections which dealt with major issues facing the Church and the world. These excerpts are from these sectional reports as published in *Breaking Barriers: Nairobi 1975*, edited by David M. Paton (published in collaboration with the World Council of Churches by SPCK, London and Wm. B. Eerdmans, Grand Rapids, Michigan.) Section and paragraph numbers, as well as page references are included here for the reader's further reference.

Section I: Confessing Christ Today

29. In our discussions with one another we were also sensitized to the fact that a kind of nationalism can develop which is a distortion of the legitimate search for cultural identity and can obscure our confession of Jesus Christ the Unifier. We want to testify that in this Assembly we have found it possible to meet others of different national and cultural traditions and yet remain ourselves because we all belong to him.

(p. 47)

Section II. What Unity Requires

12. No church should become so identified with its own or another particular culture, present or past, as to frustrate its critical dialogue with that culture. When a church's loyalty to a given culture becomes uncritical, the oneness of the Church Universal suffers.

(p. 64)

Section III. Seeking Community: The Common Search of People of Various Faiths, Cultures and Ideologies

8. But there is more than a new and sharper awareness of other faiths and communities of faith. There is a great urgency for seeking a community beyond our own. Whether we like it or not, we find ourselves thrown in with all of humanity in a common concern for peace and justice. We have been thrown together in an interdependent world, in which the urgency is that of survival or extinction.

9. In that world we cannot allow our faith, the gift of our sense of community in Jesus Christ, to add to the tensions and suspicions and hatreds that threaten to tear apart the one family of humanity. We cannot allow our faith to be abused for such demonic purposes. We must seek the wider community, without compromising the true *skandalon* of the gospel.

(p. 74)

Section IV. Education for Liberation and Community

THE CONTEXT OF EDUCATION

1. We live in a world of great suffering and disunity; a world shackled to the domination and oppression of human beings by other human beings; a world which persons exploit for their own ends, disrupting the stability of nature; a world in which the major threats to survival now come from human beings themselves given through education the power to be more threatening.

2. In obedience to the commandment of Jesus Christ to love our neighbor, we are called to work for the creation of a society in which humanity, justice, openness, and freedom reflect the will of God for his creation.

(p. 87)

6. As we search for and stress indigenous values, we must also affirm that there is a universality in Christianity and a growing awareness of the global nature of problems which calls for an education which both informs and transcends the local. The danger of imposing our own values when we engage in the situations of others has to be guarded against, but it must not become the excuse for staying with only the local and familiar in a world which is becoming increasingly interdependent.

(pp. 87-88)

Section V: Structures of Injustice and Struggles for Liberation

HUMAN RIGHTS

11. Our concerns for human rights are based on our conviction that God wills a society in which all can exercise full human rights. All human beings are created in God's image, to be equal, infinitely precious in God's sight and ours. Jesus Christ has bound us to one another by his life, death, and resurrection, so that what concerns one of us concerns us all. (p. 102)

13. In working for human rights we are often tempted to deal with symptoms rather than root causes. While we must work for the abolition of specific denials of human rights, such as torture, we must remember that unjust social structures, expressed through, e.g., economic exploitation, political manipulation, military power, class domination, psychological conditioning, create the conditions under which human rights are denied. To work for human rights, therefore, also means to work at the most basic level towards a society without unjust

structures. (p. 102)

Section VI: Human Development: Ambiguities of Power, Technology, and Quality of Life

3. What are the basic reasons and the motivations for the deep and long-standing involvement of the ecumenical movement, Christians, and churches in society? The first is the human suffering in almost all continents, nations, and regions: suffering from hunger and misery, from violence and oppression, from working conditions, and from tasks which are too heavy for those who have responsiblities in politics, education, industry, and services. Reshaping societies to minimize suffering is a process of humanization which the ecumencial movement could stimulate.

4. The second motivation is the demand for a renewal of society. There is no point in merely surviving in this world with its injustices. We think that the processes of liberation could be improved and the world could be made more human. Our motivation is that we are looking forward to the kingdom that has been promised to us and that we have been called to witness to it.

5. The third reason is God's permanent demand for justice to restore all broken relations. Human relations are disturbed by sin and guilt not only at the individual level but also in specific economic and political developments. Justice is a way of relating both to God and to other people. Its consequences are seen first in the poor, the humiliated, the exploited, and the oppressed. The search for a more just world and more just relations between nations, peoples, and generations brings us together as a uniting force.

6. A fourth reason is that as Christians we have been invited and challenged to be stewards of God's creation on the basis of love for all.

7. A fifth reason is that Christians must be prepared to help to transform despair into hope and uncertainties into positive certainty, to point out courageously the many positive and unexpected opportunities for significant moves towards a more just order and conditions for a more helpful development process — "Faith is the assurance of things hoped for, the conviction of things not seen." (Heb. 11.1). (p. 121)

NEW DIMENSIONS IN THE QUEST FOR DEVELOPMENT

The Church's concern for development has arisen primarily from the concern for the poor. But how does the Church express its solidarity with the poor and fight along with them for liberation and justice? In this quest we are led to new understandings of the problem and of our tasks. Poverty, we are learning, is caused primarily by unjust structures that leave resources and the power to make decisions about the utilization of resources in the hands of a few within nations and among nations, and that therefore one of the main tasks of the Church when it expresses its solidarity with the poor is to oppose these structures at all levels. Unjust structures are often the consequence of wrong or misdirected goals and values. This makes it necessary to examine critically the economic and social goals, the patterns of resource ownership and decision-making processes in the local and national situations, as also at the international context to reject all patterns that oppress the poor and to work for those which release the creative powers of people to satisfy their needs and decide their destiny.

12. If this is the essential task of development, in many situations the primary responsibility for the development process will be exercised by secular bodies. The role of Christians and the churches will be to assist in the definition, validation, and articulation of just political, economic, and social objectives and in translating them into action. Specifically it will involve:

1. joining hands with all who are engaged in the task of organizing the poor in their fight against poverty and injustice;
2. educating the more privileged to cooperate in the establishment of new socio-economic orders with changed wealth and income distributions enabling a production pattern and use of technology favoring the needy;
3. searching for new structures for human beings to live together in justice, freedom, and peace. (p. 123)

ON A NEW ECONOMIC ORDER

14. Discussions to provide alternatives to the free market system at the international level have led to the recent proposals for a new international economic order (NIEO). The forum that the United Nations and its agencies provide for countries of the world to question international orders of domination and dependence and the power that at least the oil-producing countries have recently acquired to challenge old patterns of trade were contributing factors in the formulations of the NIEO proposals. As an effort to restructure patterns of international trade, transfer of resources, and technology, to bring about monetary reforms, and to change patterns of decision-making in international economic affairs, all geared to ensure that the poorer countries of the world have a fairer share in these matters, the NIEO deserves to be studied carefully. However, we must not forget that at the international level there are yet no political processes to implement any radical change in the economic order and that changes in *international* economic orders alone do not go to the roots of the problems of poverty and underdevelopment. The question is: Can a new (i.e. a more just) international economic order really be built on the basis of the present one or should it at the same time be accompanied by changes at the national level? (p. 124)

18. It is the considered view of many scientists and technologists that the world is on a catastrophic course leading to mass starvation, global depletion of resources, and global environmental deterioration. The responsibility that now confronts humanity is to make a deliberate transition to a sustainable global society in which science and technology will be mobilized to meet the basic physical and spiritual needs of people, to minimize human suffering, and to create an environment which can sustain a decent quality of life for all people. This will involve a radical transformation of civilization, new technologies, new uses for technology, and new global economic and political systems. (p. 125)

19. The new situation in which humanity now finds itself has been created in less than a generation. There is even less time to create the transition to a sustainable global society if humanity is to survive. (p. 125)

62. If poverty and oppression are the manifestations of complex economic, social, and political processes, responsible participation in the struggle against these evils *must* necessarily involve the churches in investing the time and effort to understand the complexity of the problem. We must avoid the dangers of becoming too simplistic or moralistic. Equally, the results of such detailed study must be disseminated so that the churches become educated for mobilization of resources in appropriate action. (p. 136)

63. The struggle against oppression and injustice inevitably necessitates confrontations with powers and the handling of power. Churches have, in the past, underestimated the dimensions of these aspects even when they have marginally recognized them. (p. 136)

64. The churches' involvement in these struggles for liberation and development will vary in nature according to the local context. In some cases, the churches' role will be one of leadership. In others, it may involve joining hands in co-operation with secular forces. In yet other situations, the churches may not have a struggling but a serving role to play. But in no case should they retreat into the comfort of socially uninvolved "other worldliness." (p. 136)

VOICES FROM THE VATICAN

(emphasis is by editor)

ON WORLD COMMUNITY

"This time, however, it is precisely the desire to forestall threatening conflicts which urges the formation of a *supra-national juridical community* . . . Technical progress itself has perhaps awakened the belief, latent in the spirit and heart of individuals in a superior community of men, desired by the Creator and having its roots in the unity of their origin, their nature and their destiny." (December 6, 1953, address to Assembly of the Union of Italian Catholic Jurists)

"The indissoluble union of states is a natural postulate. It is a fact which forces itself upon them and to which they submit as to the voice of nature; further, it urges them to give to their union an *external stable regulation, an organization.*" (1956 Christmas message)

"The concept which assigns to the state an unlimited authority is an error which not only is harmful to the *internal life* of nations, to their prosperity, to the growing and ordered increase of their well-being. It likewise causes harm to the relations between nations, since it injures the unity of the supranational society . . . " (Encyclical *Summi Pontificatus*)

"May the Organization of the United Nations become the complete and pure expression of this international solidarity of peace." (1948 Christmas message)

Pope Pius XII

* * * * *

"Today the universal common good poses problems of world-wide dimensions, which cannot be adequately tackled or solved except by the efforts of public authorities endowed with a wideness of powers, structure and means of the same proportions, that is, of *public authorities* which are in a position to operate in an effective manner on a *world-wide basis*. The moral order itself, therefore, demands that such a form of public authority be established."

"A *public authority, having world-wide power* and endowed with the proper means for the efficacious pursuit of its objective, which is the universal common good in concrete forms must be set up by common accord and not imposed by force." (*Pacem in Terris*)

"The second point that we consider to be basic to the letter of *Pius XI* is that both within individual countries and *among nations* there be established a *juridical order.*" (*Mater et Magistra*)

Pope John XXIII

* * * * *

"This international collaboration on a world-wide scale requires institutions that will prepare, coordinate and direct it, until finally there is established an order of justice which is universally recognized . . . 'Your vocation', as We said to the representatives of the United Nations in New York, is to bring not some people but all peoples to treat each other as brothers . . . Who does not see the necessity of thus establishing a *world authority, capable of acting effectively in the juridical and political sectors?*" (*Populorum Progressio*)

"The Holy See . . . has the highest esteem for this international organization. It considers it as the fruit of a civilization to which the Catholic religion . . . has given its essential principles. It looks upon it as an instrument of brotherhood among nations . . . It considers the United Nations as the developing and constantly improving form of humanity in the historical and terrestrial order." (statement to U Thant of the United Nations, July, 1963)

Pope Paul VI

* * * * *

"It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some *universal public authority* acknowledged as such by all and endowed with the power to safeguard on the behalf of all, security, regard for justice and respect for rights." (Constitution of the Church in the Modern World, *Gaudium et Spes*)

Vatican Council II

* * * * *

ON DISARMAMENT

In any case, whether it is a matter of nuclear weapons or traditional weapons, of great or small Powers, the armaments race has become a cumulative process, which has its own dynamics, independent of any aggressive feelings, and which escapes the control of States. It is a machine gone mad.

This armed competition can therefore only be viewed as a means of transition from the "age-old slavery of war" to serve a new system, a new solution, new "ways of resolving controversies in a manner worthy of human beings."

Otherwise, this mad armaments race will maintain a false peace, a false security. It will become an end rather than the means it had the illusion of being. It will perpetuate the established disorder. It will be a *perversion of peace.*

Disarmament must be so designed that the resulting security is at least equal to that afforded by the present situation.

Disarmament must be *gradual*, and the transition from one stage to another must be subject to verification of fulfillment of the obligations undertaken.

It must be *controlled*: by means of international verification systems designed to ensure respect for undertakings entered into.

If it is to become a reality, there must be "a real beginning of disarmament, not unilaterally indeed but at an equal rate on all sides, on the basis of agreements *and backed up by genuine and effective guarantees.*"

Disarmament is not a separate reality, a separate "thing in itself." It is part of a whole. It must, of course, be envisaged for its own sake and with its own methods, out of a concern for scientific, legal, political and spiritual clarity. It calls for and requires

appropriate techniques, disciplines and men. It must, however, at all times, be viewed and brought about in close connection with the other great realities of the day: the development and organization of international society. Disarm, develop, institutionalize: one and the same problem, one and the same solution.

Disarmament, therefore, means stopping and reducing. But it also, and primarily, means transferring. You do not destroy something without replacing it. It means replacing, at least for the most part, national security and its military instruments, which thus far have been dependent on the will of each Government, with international security.

This is to be achieved by confident recourse to the law, as is done in the case of matters affecting the internal life of each civilized State.

Governments could easily find themselves trapped in their own projects and driven, almost in spite of themselves, to the point where they no longer wanted or were able to bring about disarmament, if pressure from their respective peoples did not force them to reconsider inherited assumptions about armed or over-armed defence.

Only the pressure and common sense of public opinion can avert the emergence of two parallel and often contradictory histories: the history of civilizations and the history of dehumanizing military or civilian technologies.

* * * * *

A "disarmament strategy" cannot be confined to criteria of efficiency or profitability. It must be based on *ethical, cultural and spiritual considerations*. It will call, in future years, for profound reflection on the part of philosophers and theologians, particularly concerning the concepts of "self-defence," "nation" and of national sovereignty, which is all too often viewed in terms of absolute autarchy.

* * * * *

We must find substitutes for war, by providing alternative wars to be won. Disarmament is inseparable from the other goals of unity, justice, harmony and development of the whole "human family."

* * * * *

"May your untiring perseverance, placed at the service of all plans for reciprocal and controlled disarmament, ensure in our industrial age the realization of those words of this ancient prophet of the agricultural era. May it ensure that the resources thus made available are employed for scientific progress, for the harnessing of the immense resources of land and sea and for the sustenance of the ever growing numbers of the members of the human race. May the work of the living never be used against life; on the contrary, let it be used to feed that life and to make it truly human."

From: The Holy See and Disarmament, December 12, 1975.

ON JUSTICE

The uncertainty of history and the painful convergences in the ascending path of the human community direct us to sacred history; there God has revealed himself to us, and made known to us, as it is brought progressively to realization, his plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ. Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.

* * * * *

The present situation of the world, seen in the light of faith, calls us back to the very essence of the Christian message, creating in us a deep awareness of its true meaning and of its urgent demands. The mission of preaching the Gospel dictates at the present time that we should dedicate ourselves to the liberation of man even in his present existence in this world. For unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with difficulty gain credibility with the men of our times.

* * * * *

Like the apostle Paul, we insist, welcome or unwelcome, that the Word of God should be present in the centre of human situations. Our interventions are intended to be an expression of that faith which is today binding on our lives and on the lives of the faithful. We all desire that these interventions should always be in conformity with circumstances of place and time. Our mission demands that we should courageously denounce injustice, with charity, prudence and firmness, in sincere dialogue with all parties concerned. We know that our denunciations can secure assent to the extent that they are an expression of our lives and are manifested in continuous action.

From: Justice in the World

THEOLOGY AND WORLD ORDER — SOME CATHOLIC SOURCES

PACEM IN TERRIS	April 11, 1963
130-131	interdependence of political communities
132-135	insufficiency of modern states to insure the universal common good
137	connection between common good and political authority
138	public authority instituted by common consent, not imposed by force
139	universal common good and personal rights
142-145	UN and declaration of human rights
GAUDIUM ET SPES	December 7, 1965
26	promoting the common good
42	the help the church strives to give to humanity
74	nature and goal of politics
77-82 esp. 79, 82	the fostering of peace and the community of nations
83-90	building up the international community
ADDRESS OF PAUL VI TO THE UN	October 4, 1965
11	in the name of the dead, the poor, the suffering
13-14	justice, rights and negotiations between peoples
POPULORUM PROGRESSIO	March 26, 1967
8	insufficiency of present structures
13	need for a common vision
17	common responsibilities and obligations
43-44	working together to build a common future
51-53	collaboration in the World Fund
61-62	international agreements
64-65	towards solidarity
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CARDINAL ROY ON THE 2nd DEVELOPMENT DECADE	November 19, 1970
13-14	international community
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52	duties of the communities of nations
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ECUMENISM AND WORLD ORDER

BY JOHN RADANO

The impulse toward human solidarity has taken expression in a variety of ways in the Twentieth Century. Two important movements that illustrate the quest for unity are the ecumenical movement and the world-order movement. The first involves faith communities, particularly the Christian churches. The second is concerned with relationships among nations.

The purpose of this essay is to sketch some factors in the evolution of these movements, pointing to ways in which they parallel one another, influence one another, and interrelate. Though both have roots in previous centuries, this sketch will be limited to their evolution in the twentieth. Some emphasis will be put on the way in which the ecumenical movement has supported world order.

The term "ecumenical movement" or "ecumenism" here refers especially to the quest for Christian unity taking place among Christian churches. There is a "wider ecumenism" that involves dialogue and cooperation with non-Christian faith communities — Judaism, Buddhism, Islam, and others. In an even broader sense, dialogue and cooperation between people of religious faith and humanists professing no religious faith commitment is another form of ecumenism. Christian-Marxist dialogue is an example of this. But the emphasis here is on the first type.

The term "world-order movement" refers to the quest for a responsible world society, one capable of keeping the peace, based on social justice for all persons, with respect for the centrality and sovereignty of the human person.[1]

AN OVERVIEW

The Ecumenical Thrust

A variety of issues, theological and non-theological, led to schism between Eastern and Western Christianity in the Eleventh Century and to the splintering of the Church in the West in the Reformation of the Sixteenth Century. Four families of Christians began to exist in separation from and hostility to one another: Eastern Orthodox Churches, a variety of Protestant and Reformed Churches, the Churches of the Anglican communion, and the Roman Catholic Church.

After centuries of separation, new historical conditions in the Twentieth Century and renewal movements within the churches sparked a quest for Christian unity — the ecumenical movement. In the first decades of the century, three movements emerged around which divided Christians began to regather. These were the missionary movement, the Faith and Order movement, and the Life and Work movement.

Efforts at missionary cooperation[2] culminated in the World Missionary Conference in Edinburgh in 1910, where representatives of Protestant and Anglican missionary societies came together in what has been called the "birthplace of the modern ecumenical movement."[3] The Faith and Order movement brought together representatives of 108 Protestant, Anglican, and Orthodox churches[4] in 1927 in its first world conference at Lausanne, Switzerland. Doctrinal issues were discussed.

The third movement, Life and Work, rallied divided Christians on issues pertinent to world order. World War I spurred great leaders such as Nathan Soderblom, Lutheran Archbishop of Upsalla, Sweden, to attempt to mobilize church leaders in the hostile nations — divided now by national loyalty as well as denominational differences — to make common efforts for peace during the war.[5] The efforts failed.[6] It was becoming clear that there was need for some type of ecumenical structure that would transcend denominational as well as national boundaries to enable church men and women of different denominations to speak with one voice as Christians facing human crises together.

The establishment of the League of Nations after the war inspired Christians to assert that a "League of Churches" was now needed. The League of Nations, they feared, would remain an empty shell unless the churches joined together in creating a new spirit of justice and peace.[7] Though no league of churches came about, these ideas were still very much alive at the first Universal Christian Conference on Life and Work at Stockholm, Sweden, in 1925, where 600 delegates from Protestant, Anglican and Orthodox churches in 37 countries[8] gathered to affirm the obligation of the churches to apply the Gospel "in all realms of human life — industrial, social, political, and international."[9]

Thus, as Woodrow Wilson had urged the nations after World War I to create a League of Nations to keep the peace, ecumenical leaders such as Soderblom strove to rally the divided churches in support of international peace, and toward Christian unity.

Each of these world conferences set up a Continuation Committee to keep the work of the movement going. A decade later, as war clouds again darkened over Europe, the second World Conference on Life and Work (at Oxford) and Faith and Order (at Edinburgh) in 1937 voted to create the World Council of Churches in Process of Formation to bring into being the needed ecumenical structure hoped for decades before.

At the same time, world political leaders failed to activate the machinery of the League of Nations to halt in its early stages the snowballing aggression that led eventually to the outbreak of World War II. Even as the war began, President Roosevelt and others launched efforts aimed at the creation of another system of international security, a United Nations, to replace the League and maintain international peace. The United Nations came into existence in 1945 as the war was ending, with 51 nations initially joining.

In 1948, after a decade of preparation, the World Council of Churches came into existence with 147 churches from 44 countries gathering for the first assembly in Amsterdam. The Council lifted the ecumenical movement to a new level, structuring ecumenism into the life of the participating churches. It also enabled the participating Protestant, Orthodox and Anglican churches, while remaining autonomous, to do what they could not do before: to address questions of human needs with a common voice which transcended national boundaries and denominational limitations.

From the beginning, the World Council, through its Commission of the Churches for International Affairs, gave

helpful criticism and support to the United Nations on issues such as human rights, international peace and security, disarmament, refugees, economic and social development, and decolonization.[10]

Another milestone for the ecumenical movement was the publication of the *Decree on Ecumenism* by the Second Vatican Council (1962-65), which brought the Roman Catholic Church into the mainstream of the movement. By the 1960's, all four major Christian families were participating in the movement. The creation of Sodepax, a joint committee sponsored by the Vatican and the World Council of Churches, began high level Catholic and World Council cooperation on issues of society, development and world peace, despite the fact that the Roman Catholic Church had not joined the World Council. (It still is not a member.)

The World-Order Thrust

We have seen how the ecumenical movement gained momentum as the decades went by. The same is true of the world-order movement. The League of Nations was a breakthrough early in the century, but was improved upon a generation later by the United Nations. Since World War II, the U.N. has tripled its membership from the 51 original members to 149 members, and now includes representation from the vast majority of the human race. China, the largest nation, was admitted in 1972.

In the 1970's, the U.N. for the first time sponsored world conferences dealing with significant issues: on the environment (1972), population (1974), food (1974), the status of women (1975), human settlements (1976), and water (1977). A special session of the General Assembly called for a New International Economic Order (1974). Thus, from its initial emphasis on issues of peace, the U.N. has begun to concern itself with other areas pertaining to human survival and the quality of life.

Great work has also been done in these areas by non-governmental organizations actively engaged in the pursuit of peace or in research into models of world order or ways of achieving it. In many ways these non-governmental organizations are freer to pursue world order than national governments or the U.N. itself. The complete story of their role in the world-order movement is beyond the scope of this sketch, however.

COMMON CHARACTERISTICS

As one studies these two movments, several common characteristics become apparent:

- *Reaction to Inadequacies of the Current Order*

Both movements involve reactions to the perceived inadequacy of the current order. The ecumenical movement, responding to Christ's call for the unity of his followers,[11] views the disunity of the churches as a scandal to be remedied.

The world-order movement is a reaction to excessive nationalism. While the emergence of nationalism in recent centuries was a step forward in political evolution, the challenges to human survival in the Twentieth Century require a world order that will encourage global cooperation in light of interdependence.

- *Growing Inclusiveness*

Secondly, each movement has become gradually more inclusive — a thrust which seems characteristic of the Twentieth Century.

The ecumenical movement has become more inclusive in three ways. First, *denominationally*. The Edinburgh Conference (1910) involved Protestant and Anglican church people. The Orthodox took part in the Faith and Order and Life and Work conferences (1927, 1925). The Roman Catholic Church became involved in the 1960's. *Internationally*, the movement has grown from the predominance of churches from Western countries in the early years to a more balanced participation, as witnessed at the most recent General Assembly of the WCC in Nairobi, in 1975, where a majority of the delegates came from "Third World" countries. Thirdly, the movement has recently begun to encourage dialogue with non-Christian religions.

The world-order movement has also become more inclusive. The U.N. started with 51 countries in 1945, and now has 149. It tended to be dominated by Western powers in its early years. Voting patterns today indicate Third World domination, reflecting the rise of new independent nations out of the ashes of Western colonialism.

- *Growth of External Structures*

Third, each movement has flourished in such a way that structures have developed to preserve and nurture it. The ecumenical movement started with three independent movements. Within a generation, it had been structured into the life of many churches through the creation of the World Council of Churches.

In the world-order movement, the League gave way to the more comprehensive United Nations, which continues to create structures in response to human needs, such as the World Food Council, created after the World Conference on Food (1974).

- *Significance of Internal Renewal*

Fourth, in each movement, internal renewal is important. The *Decree on Ecumenism* of the Second Vatican Council said: "There can be no ecumenism worthy of the name without interior conversion. For it is from newness of attitudes of mind, from self-denial and unstinted love, that desires of unity take their rise and develop in a mature way."[12]

The world-order movement calls for changes of attitude — to embrace global interdependence as a necessary response to conditions in which human survival is threatened.

ECUMENICAL SUPPORT FOR WORLD ORDER

As we have seen, the ecumenical movement and the world-order movement have been interrelated and share common characteristics. But let us underscore the notion of ecumenical support for world order.

A few years ago, Willem Visser 't Hooft, first General Secretary of the World Council of Churches (until 1966), and one of the great figures in modern ecumenical history, responded to critics who claimed that the ecumenical movement was a failure in renewing society.[13] He reminded them, first of all, that a primary impetus of the ecumenical movement was precisely the dismay over the impotence of the churches to give a clear common witness on social questions.

Furthermore, he pointed out, the pronouncements of the second World Conference on Life and Work (1937) and the Amsterdam Assembly of the World Council of Churches (1948) not only address the social attitudes of individual Christians, but also insist that questions of justice in the structures of society are of utmost concern to the movement.

He indicated further that the ecumenical movement has not occupied itself with social and international questions in a merely verbal manner, but has, especially since World War II, taken sides on many burning political issues on which the well-being of

humankind depends. He cited specific instances of interventions by the ecumenical movement which had produced tangible results.

In response to the question of whether the ecumenical movement was not too optimistic about the possibility of gradually reforming the existing order, he answered that "the ecumenical movement must be prepared to work for the great radical transformation of the social and international structures as well as for the modest reforms which can be made immediately."[14] He concluded by stating his belief that

> The ecumenical movement can only have a future if it avoids the temptation of choosing between the unity of the Church and the unity of mankind, and instead learns to realize more and more fully that the Lord gathers his people in order that they may be a light to the world.[15]

Visser 't Hooft, then, is a Christian voice supporting world order. But more importantly, he is a witness to the fact that not only individual Christians, but a whole Christian movement — the ecumenical movement — has for decades supported the movement for the establishment of a responsible world order and will continue to do so in the future. ■

NOTES

1. An interesting treatment of the world-order movement is found in Gerald and Patricia Mische, *Toward a Human World Order*, New York: Paulist Press, 1977.
2. A detailed treatment of this can be found in William Richey Hogg, *Ecumenical Foundations: A History of the International Missionary Council and its Nineteenth Century Background*, New York: Harper and Brothers, 1952.
3. Kenneth Scott Latourette, "Ecumenical Bearings of the Missionary Movement and the International Missionary Council." Ruth Rouse and Stephen Neill, Editors, *A History of the Ecumenical Movement 1517-1948*, Philadelphia: The Westminster Press, 1967, p. 362. Rouse and Neill is the best standard history of the ecumenical movement.
4. Tissington Tatlow, The "World Conference on Faith and Order," in Rouse and Neill, p. 420.
5. Nils Karlstrom, "Movement for International Friendship and Life and Work 1910-1925," in Rouse and Neill, p. 519.
6. *Ibid.*, p. 520.
7. Willem Adolf *Visser't Hooft*, "The Genesis of the World Council of Churches," in Rouse and Neill, p. 697.
8. Nils Ehrenstrom, "Movements for International Friendship and Life and Work 1925-1948," in Rouse and Neill, p. 545.
9. *Ibid.*, p. 547.
10. O. Frederick Nolde, "Ecumenical Action in International Affairs," in Harold E. Fey, Editor, *The Ecumenical Advance. A History of the Ecumenical Movement. Volume 2. 1948-1968*, Philadelphia, the Westminster Press, 1970. pp. 263-285.
11. John 17.
12. *Decree on Ecumenism* #7.
13. Willem Visser 't Hooft, *Has the Ecumenical Movement a Future?* Atlanta: John Knox Press, 1974. See especially chapter four, pp. 76 ff.
14. *Ibid.*, p. 90.
15. *Ibid.*, p. 97.

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Excerpts From: AN HISTORICAL PERSPECTIVE ON FAITH AND WORLD ORDER

William J. McIntire is General Secretary of the Maryknoll Fathers. Before joining Maryknoll, he gained considerable experience in the field of international labor. Later, as a priest, he worked in Peru. His duties as General Secretary have occasioned extensive travel throughout the world.

The following reflections are from the concluding sections of his presentation at a conference on Theology and World Order sponsored by Global Education Associates at Maryknoll, New York.

At the outset Rev. McIntire underscored the choice facing post-modern society:

> *In the midst of the balance of natural things, man stands — capable of spoiling it all, or living wisely in a world he loves.*
>
> *(author unknown)*

While the major portion of the paper was a survey of history, we have extracted here some of his thoughts on the convergence of faith, politics and personal lifestyles in determining the future direction of history. Implicitly, the question is raised: Do we believe enough and can we love enough to live and choose wisely? Do we have the faith, wisdom, courage and persistence to take on the task of developing a more humanizing world order?

The lessons of history show us that, despite the surprises and setbacks which will surely come, we must ask for the strength to continue to sketch out our high ideals and our vision of a human world order.

Our task is in no sense complete. We can be grateful that now, on the basis of more history and reflection, we are able to come to a more comprehensive and global analysis. Our "listening" attitude, however, should be combined with a little skepticism and openness to whatever current history and newer insights can teach us.

As persons of faith (and I think we quickly should discern whether we are or we are not this), we want to listen to what other persons of faith — from other religious traditions as well as the Christian — and secular social scientists, philosophers, and natural scientists can tell us.

It is not of course just in abstract theological reflection, or in any kind of systemic analysis alone, that we are able to build a more human world order. We need to live our own lives and conduct our own lifestyles as witnesses to the truth of what we write and speak about. This is very hard to do for anyone caught up in the complex demands of modern administration and academia. We receive inspiration from those who have achieved, at least on the level of small Christian communities, a lifestyle of strong faith, service to the poor, and solidarity. Groups like the Taize community in France and Charles de Foucauld communities, such as the Little Brothers of the Gospel, have particularly impressed me in this regard. And we find this witness in other rather surprising places around the world — simple communities in rural or urban settings who really give us an example of Gospel power in powerlessness, who show us that small can be very beautiful indeed.

But there are dangers even in these approaches — dangers of an overly eschatological view, of withdrawing into

Excerpts From: LIBERATION AND WORLD ORDER

BY ARTURO CHACON

Arturo R. Chacon, a Chilean Methodist and ecumenist, is a proponent of liberation theology. Since the 1973 military coup in Chile, he has been living in exile in Toronto, where he is director of the Ecumenical Forum in that city.

The following excerpts are from a presentation by Mr. Chacon at the Theology and World Order conference. In his introductory remarks he identified himself as one who came "from the other side of history." "Hence," he said, "I have a different vision of the why and what and also of the how of the situation in which the world finds itself today." He cautioned his listeners, most of whom were Westerners, against thinking that a just or peaceful world order could be established without the active participation of the peoples of the developing countries.

He also insisted on the right of peoples to self determination, a right many have only recently obtained and a right which still eludes many others. Efforts toward world order which neglected this crucial reality, he said, would surely flounder.

ON LIBERATION FREEDOM AND HUMAN RIGHTS

It seems that in North America, especially, the notion of liberation is almost instantly made synonymous with that of freedom. However, there is a distinct difference between the two. Liberation is related, not to the individual but to a people, while freedom has developed in the Western world as a concept related to the individual. In this respect it can be said that liberation includes freedom in its development, but that freedom does not include liberation.

• • • • •

The participation of the people of the Western world in the whole process of liberation will be a painful one, since liberation is perceived as a frontal attack on their accomplishments. This is especially true when the struggle for liberation is understood as one which strives for equality *at the expense of* freedom. There is no doubt that the basic thrust of the liberation process in the world today emphasizes equality at all levels, but it would be a misreading of the situation to think that this is done at the expense of freedom.

Individual freedom and human rights came into existence as the outcome of a long and difficult process in the Western world, a process which had as its counterpart oppression in the rest of the world. Of course, this does not mean that the rest of the world has to go through the same process that the Western world went through. That would imply that the whole difficulty is only a problem of lag between the two worlds, something which is not true. Furthermore, the process cannot be repeated in the same way because that would mean we would need some oppressed people in another place to pay the price for our freedom.

If the people of the Western world realize that the struggle for liberation implies, not the demise of cherished values of freedom, but their implementation in a new form in other parts of the world, the future will remain open.

ON THE NATION

We might tend to overlook the fact that nations (peoples) are a reality we have to live with. We tend to confuse the nation with the state. Abundant literature on this confusion, purposely fostered by the present regimes in the southern cone of Latin America, attests to this fact. Nations are here to stay whatever changes occur at the level of their state organization. The fact that in the doctrine of national security the apologetics are coined, not in terms of state security, but in terms of nation security, is a demonstration of this.

The majority of the peoples of the world see themselves as nations (that is, as peoples) regardless of the terminology used. They do not see themselves as a bunch of atomized individuals holding individual rights, values and duties. Any value building for the future which overlooks this fact will fall short of the enterprise.

ON HUMAN DEVELOPMENT

As Christians, we have taken for granted that we knew almost everything there was to know about the nature of humankind. However, in today's world this certainty is being shaken by events, and our message lacks force because we do not know whom we are talking *to*, although we seem to be sure whom we are talking *about*. In relation to this, one conclusion is that "we do not need and cannot have one 'doctrine of man.' It is not a question of knowing what it is to be human, but of working together, through the Spirit of God, at being and becoming human."[1]

As we look into the situation we realize that *diversity of options* becomes central to the whole enterprise of human development. One thing is becoming certain: Human development will mean the outcome of the struggles of different peoples in their own different historical situations to bring

BY WILLIAM J. MCINTIRE, M.M.

BUILDING A HUMAN WORLD ORDER

a "saved" community, of being myopic in our vision, of being too limited in our perceptions of reality or the power of evil in the world.

Perhaps we must go "back to the Garden." But our analysis of this Garden must be open and searching, accepting mixed moments of light and insight with some deep anxieties about the future of humankind. Only recently has it become possible or have we been able to analyze modern paranoic forms of nationalism and totalitarianism, new forms of state and mind control, or apocalyptic possibilities of destruction. The picture is incredibly diverse: New forms of communication, transportation and other technology as well as new findings in psychology and other social sciences and in the natural sciences can either be for tremendous good or for total human destruction.

Our work has just begun: We must continue diligently, in a spirit of study and sacrifice, our inquiry into the malaise of the world and our search for an acceptance of global interdependence. The theological virtue of faith is the only force which can sustain us as individuals, communities and institutions in the midst of the complexities and new developments which certainly will assail us.

At the end of his life, the eminent British military historian B. H. Liddell Hart concluded, "It can be seen that individual security increases with the growth of society, that local security increases when linked to a wider organization, that national security increases when nationalism decreases and would become much greater if each nation's claim to sovereignty were merged in a super-national body."

But people also come to realize that the world is a jungle, and Liddel-Hart's final words were: "Since he (the individual) will be following the light through a jungle . . . he should bear in mind the supremely practical guidance provided nearly two thousand years ago: 'Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.' " ■

about judgment, hope and finally fulfillment to those situations.

ON TRUST AND PARTICIPATION

We have to learn to trust the peoples of the world and their capacity to fulfill their own destinies. And the element of trust calls forth another element, which is patience. We will have to live in suspense for some time as we learn to see what the rest of humanity is bringing about from under its own suffering and, maybe, shortcomings.

I think it is about time the people of the West realize that their definition of issues is not necessarily universal in scope. I say this without animosity, but only as a warning at taking ourselves too seriously in terms of the diagnosis of the situation.

When I talk of the contribution of the rest of humanity to the problems which concern us here, I am not referring to the usual themes about the spirituality of the people of the East, or to the capacity of the poor to survive and still show signs of humanity. Even if we take those themes seriously, they are still considered peripheral to the real concerns. What I am aiming at is the realization that, without the real participation of the peoples of the world in the shaping of their own future, there will not be a future. At most we will have an elongation of the dying present. ■

Excerpts From:

CREATION, ESCHATOLOGY AND A HUMAN WORLD ORDER

BY JANIS JORDAN, SMIC

Janis Jordan, who presently resides in Paterson, New Jersey, is a member of the Missionary Sisters of the Immaculate Conception, an order of Franciscans founded in Brazil. She has taught adult theology classes in the Paterson diocese and is presently on the staff of the New Jersey Council of Churches. The underlying premise of her paper is that the Judaeo-Christian faith demands hope — a hope that is the basis of action.

The seed for the unification of the entire earth is found in the creational belief of our faith's forebears. In the creation stories of Genisis, Israel expressed a firm belief in the one God's making of one humanity, male and female as he created them (Gen. 2:27).

Humankind was created in God's image and likeness — with a word of promise that the Creator was to be revealed in them. This God was to be their God-within, the God-with-persons, the God most clearly manifest in the glory of creation.

God made humanity of a nature distinct from the rest of created reality, for this Creator made people to be free and to find their potential in the loving, tender, merciful, and faithful relatedness to God and one another. God made them to have a part in the completion and fulfillment of the earth. History was to remain open to fulfillment through the will of persons, through their expressed-in-history co-creation of themselves and the earth.

Thus, from the very beginning is found the fundamental tension between the "already" and the "not yet," the "born" and the "yet to be born" of all creation.

God found that all creation was good; as faith reveals that nothing created by this God of Genesis is evil of itself. But clear in the creation stories is a disruption of the intentioned order through the errancy of persons who chose not to recognize God as Creator, not to believe God's revealed intention, who chose to break the creational covenant.

THE GARDEN AS THE PROJECT OF HISTORY

The project of history is seen in biblical theology as the linear development of gradual salvation and the completion of creation. Thus in the overall biblical perspective the unity of the garden becomes the project of history. History is the time of divine and human labor for unity, salvation and life.

Israel saw her mission wholly within the context of this drama of salvation/creation, for in the self-emptying movement of God's saving and faithful love, all people were to come to the completion of relatedness. Israelites were to observe, remember and proclaim the saving deeds of God in history — the ever-present deeds of God renewing the original plan of full human happiness, passage from death to life, from slavery to freedom, from chaos to the order of union.

Under God's law, Israel's territorial possession of the land was bound to the shared responsibility to cooperate in unifying the earth. To divorce national sovereignty from the mission of seeking the unification of all God's beloved creation was to break the covenant and forfeit the land, the garden of promise.

Idolatry or formalism occur when security and prosperity are frozen and perceived not as gift but as the right of power over others, when the kenotic mission of God's people is forgotten.

Personal fulfillment is inexorably tied up with the command given to all humanity in its creation: fruitful stewardship over its own and the earth's destiny. For such custody makes explicit that absolute ownership of creation belongs to God alone, and that both the future and the earth are conditional gifts to *all* created persons.

Each person remains responsible to God and to past, present and future generations who will inherit the earth and inherit the generic commission. For no plot of earth and no earthly possession is taken by one beyond the grave, whereas kinship with God and with other persons is everlasting. Sin, which disguises the identity between self-interest, God's interest and the best intentions of history, must be exposed, confronted and overcome.

JESUS AND A NEW CREATION

It is fundamental also to New Testament revelation that creation and salvation are united, now in the risen Jesus in whom redemption is a second, a new, creation, the kingdom of God.

> . . . and you have put on a new self which will progress towards true knowledge the more it is renewed in the image of its creator.
>
> (Col: 3:10)

In Jesus, God is reaffirmed as working in history, carrying forth the original plan (Rom. 9-11), a plan concerning not only each individual but all of humanity as well (Rom. 8:29f).

In Christ inauthentic religion is exposed, idolatry and formalism left behind, human freedom affirmed and given effective power to fulfillment, and the meaningfulness of all human efforts toward unity firmly established. For the defeat of fragmenting evil is seen in the call to trust in the creational plan of the revealed saving God. Humankind takes its place of primacy in creation by *becoming* what it was made to be: in the image of the God of merciful and faithful love, in the gift of union. The idolatry of seeking security outside of radical trust in God's plan of salvation/creation, the formalism of ritual religion divorced from active co-creation, gives way in Jesus to the kingdom, to *being* in the image of love, to reverence for life in all its forms, to justice for all, to the overcoming of the evil of divisiveness, to human wholeness, to the garden.

And finally are the tensions relieved between law and faith, between exterior behavior and internal conversion, between the priority of structural, institutional reform allowing maximum human completedness and the primacy of internal conversion before true structural change can occur, between God's call of one people to proclaim light in darkness and the creational purpose of calling all people to unity. For in Jesus, power values are transformed to bonding values, and bonding is incarnated in the structures of life.

TOWARD CREATIONAL FULFILLMENT

Biblical apocalyptic visions are full of such insights. The forces of evil are laid bare and overcome, the reign of terror and chaos is ended, peace and unity are enthroned, and persons no longer weep for their own or for one another's blindness and sin. The maturity of creation leaves behind the struggles and mistakes of its earlier days, and the Sun of Justice shines over all with no future threat of darkness. Sin and its discord are overcome forever and no longer have any say over life. The earthly Jerusalem gives way to the heavenly kingdom and all who choose life are sheltered there, in the hearts of one another and God. The freedom of salvation is found in the creational completedness of union.

BETWEEN TIMES: TOWARD A HUMAN WORLD ORDER

It remains to be seen how our generation will respond to the present crisis of human survival, to the choice between a history open to human fulfillment and the refusal to remove such obstacles as national security imperatives and again open human history to the possibility of true human security and development.

There is no question of the true Christian's commitment to justice for all peoples, for Scripture is uncompromising on this point. But if it is true that response to immediate injustices cannot be divorced from issues of global interdependence, then a renewed commitment to God's purposes in creation/salvation history and a vision of hope in the future are essential starting points of Christian moral commitment. Because the issues are of life and death, of slavery and freedom for humankind and the entire earth, the role of Christ's "body" and the cross in redemption becomes clearly, undeniably identified with an active *fiat* to the creational purpose illustrated in the story of the garden and with involvement on a global level in the precipitation of its fulfillment, in the eschatological goal of unity for all peoples.

The present crisis of faith — which challenges belief in Divine Providence in the face of apparent human impotence to insure the future of the human species — becomes a crisis of hope, a crisis of trust in the God of creation and salvation. For the threshold to human unity, manifest in the challenge of the present national security straitjacket, does involve personal survival and security. The revelation of other such crises in history seen through the biblical perspective of faith serves to clarify faith's response and to encourage us, but does not diminish the amount of courage needed to leap into an unkown future on the basis of integrity over apparent survival. Rather, we are haunted by the Temptation to trust in the power of bombs rather than to prophesy that salvation is in cooperation with our God made manifest in Jesus, the prince of Peace.

Credible plans for a unified yet human world order are yet lacking in assurances. The paradox of life through death, of survival through risk and kenosis is renewed in poignancy. Reliance on the idolatry of anti-creational arms, the refusal of responsible custody over the earth's resources in an interdependent world, a preference for economic security which is blind to its effect on other nations, the formalism of choosing death in the name of life — these deny the paradox of revealed life in a subtle way.

Christian organized religions, in their dedication to Christian unity, in their proclamation of universal reconciliation, commit themselves thereby to the real challenges of transforming our present world system. In the call of faith today, they, along with the rest of humanity, can ill afford the comfort of apocalyptic visions divorced from creative efforts to effect world unity. Nor can they afford the defeatism which denies human freedom to find fulfillment, or the proclamation of gospel without battling false national security. These attitudes are still idolatrous, hypocritical and a denial of hope.

Rather, the times are ripe for the active proclamation that humanity's self-interest today, in the face of possible self-destruction, remains God's interest in creating us, and is still identical with the best interest of all history: unity. ■

Excerpts From:
MORAL/ETHICAL DIMENSIONS OF WORLD ORDER

BY CAROLYN MCINTYRE

Carolyn McIntyre is a consultant in Development Education for the Women's Division of Christian Social Relations of the United Methodist Church. She has co-authored a monograph entitled Liberation as Aim of Church's Educational Work. *With her husband, Michael, she teaches a course on "U.S. Churches and the Third World" at Wesley Theological Seminary.*

Sharing her reflections on the Moral and Ethical Dimensions of World Order for the Theology and World Order Conference, Carolyn addressed her challenges primarily to the American churches, calling for a fundamental transformation of their "world-view" to radically alter their limited perceptions and moral consciousness. Her concluding remarks are included below.

I will now suggest five moral/ethical positions which may characterize the best of who we are becoming as persons and as a people. They will be stated generally, but they are to be practiced and/or recognized specifically, almost in the minutiae of daily life.

1. The social, political, economic forces currently determining our lives and the lives of people around the world are *not immutable* forces. They can be changed and they are changing. We Americans may not be the ones who change the nature of the debate surrounding those forces, but we will not always continue to exercise social, political and economic forces in a non-human, bureaucratic fashion. I do not believe that our Christian faith permits an apocalyptic world view to predominate. Therefore, I say, let us act as though the world's present disunity and chaos and atmosphere of fake reality is simply the opening door to a new, integrated, just world order. We can speak, as Christians, in eschatalogical hope, of the "presently rich" and the "presently poor," of present disunity and future renewal.

2. We need ethical thought which is *conceptual* rather than simply mental. When I think of "concept" I think of grasping the totality of some aspect of reality — it takes on fuller meaning. When novelist Saul Bellow gave the National Endowment for the Humanities lecture on National Public Radio, he stated that events seem to be either too small or too large to be comprehended. We look at problems and relationships mentally, as if an answer can be intellectually imposed (the whole idea of technological fix, I expect). Rather, he said, we need conceptual thought which moves from the head to the heart and back then again to the head! As an example he emphasized that we need a new concept of "neighborliness," wherein the wider world informs our local world. Economists might call this ethical thought in their discipline as elaborating a *macro*-economics instead of a *micro*-economics.

3. The contradictions between disunity and unity, stability and change must be faced in the *context of generational realities*. The dreams which I have at age 35 are formulated in large part by the historical epochs through which I have lived and which I have directly experienced. They are different epochs than those experienced by the seminary students I am currently teaching, and different still from those affecting my child or my parents. It is not simply a matter of chronological reality. Rather, it's the intermingling of participation in parts of life which give order and stability and confirmation and conservation and in those parts which give dissent, revolt, and innovation. Children need to experience the stability of life, while young people generally need to experience revolt and then commitment. Adults must make constant choices in order to develop a new worldview. But we all need each other in interaction to be whole.

4. The only way these choices can be made is by constant *participation of common people* in all that goes on at the local, personal and global levels. We are not presently a self-determining people, even though some of us vote at every election, and we do not encourage self-determination of other peoples around the world by the policies of our government. A new moral dimension to all our programs and efforts would be characterized by centering on people's participation in governmental processes, educational institutions, economic institutions or in religious institutions. Yes, it is a much slower process of working, but it is much more long-lasting for any changes that occur. And it is much more freeing for the human spirit to finally be both personally claimed and self-initiating. To be the subject of one's own history rather than the object of someone else's history: that is the moral position. Even the most enlightened Western model for world order, I would caution, will probably depend on the rational Western "process" to "achieve" a new world order. I believe that must be rejected in the name of people's participation in self-determination.

5. I close with an understanding of the underlying moral consciousness which is pushing us and also sustaining us: "A Luta Continua!" "The struggle continues!" This was the rallying cry heard throughout the struggle for freedom of the Mozambican people and it is heard even now after political independence has been won and a new nation is being born. The struggle continues to keep using the mind and the heart to become new people with a new worldview. In the face of all those who wish for stability of world order based on the current rules of the game, we need to say with each other, "A Luta Continua!" That is the morally demanding dimension for us to assume.■

Saint Thomas and the World State

BY ROBERT M. HUTCHINS

Thomas Aquinas (1225-1274) was and continues to be a major influence in Christian theology. In this article Robert Hutchins explores the mind of Saint Thomas on the subject of world order. Along the way he also brings in the thinking of Aristotle, Saint Augustine and Arnold Toynbee.

Robert Hutchins, in his lifetime, made many lasting intellectual contributions. He also served as president of the University of Chicago for 16 years, and was a founder and director of the Center for the Study of Democratic Institutions and president of the Fund for the Republic.

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A WORLD FOR ALL OF US:

Dr. William Sloane Coffin, a leading spokesperson for peace and civil rights, was formerly Chaplain at Yale University and is currently Senior Minister at Riverside Church in New York City.

The excerpts below are from a longer address by Dr. Coffin which was first presented at the Cincinnati General Assembly of the Christian Church (Disciples of Christ) in 1973. These excerpts have been printed in The Whole Earth Papers *with the permission of Dr. Coffin. He prescribes the need for a global association of spiritual men and women who will work for global social change around five core world order values.*

Many centuries ago, after a long and tear-stained trek, the children of Israel finally reached the borders of the Promised Land. Spies were sent out and when they returned they submitted a majority and a minority report. The minority report delivered by Caleb and Joshua related a conviction that, come what may, God's will must be done, and a certainty that God's will *can* be done if only people do not lose hope, which we can translate as a passion for the possible. The report proved once again that a prophetic minority always has more to say to a nation than any majority, silent or vocal.

By contrast, the majority report was pragmatic. The prudence it counselled was only a thin mask for the cowardice of those submitting it. It read in part: "The land through which we have gone to spy is a land that devours its inhabitants. And all people we saw in it are men of great stature. And we seemed to ourselves like grasshoppers, and so we seemed to them."

Then the whole congregation of the children of Israel raised a loud cry and the people murmured against Moses and Aaron saying, "Would that we had died in the land of Egypt or would that we had died in the wilderness." And then they said to one another, "Let us choose a captain and go back to Egypt."

"We seemed to ourselves like grasshoppers." Forty years ago, addressing the American people, President Roosevelt said, "We have nothing to fear but fear itself." It is always fear that does people in, which is why Scripture insists that the opposite of love is not hatred but fear. "Perfect love casts out fear." Love urges a people to expose themselves to the reality of things as they are. But while love seeks truth, fear seeks safety. Actually, fear distorts the truth and not by exaggerating the ills of the world, which would be difficult, but by underestimating our ability to deal with them. "We seemed to ourselves like grasshoppers." Fear seeks safety and safety lies in failure. What we fear most is not the evil in the world, nor even the evil in ourselves, but rather the good in ourselves because its realization is just too demanding. "My son, your sins are forgiven." That's comforting. "Rise, take up your bed and walk." That's frightening. It is easier to be guilty than to be responsible.

Majorities always tend to be pragmatic, not prophetic, which is why majority rule can never be equated with the rule of conscience. Like the children of Israel they generally adopt a protective strategy of deliberate failure. You can't lose any money if you don't place any bets. You can't fall out of bed if you sleep on the floor. And if you can feel that fate or "giants in the land" make you a failure then you won't feel badly about being one. And if you think that the Calebs and Joshuas are only trying to push you around, then you can resist them with a clear conscience. So Caleb and Joshua are stoned.

I recall this story because I am convinced that while there is no more Promised Land for anyone, there is a Promised Time for everyone. I am convinced that after an even longer and equally arduous trek, the nearly four billion inhabitants of the world stand now on the borders of that time promised by Micah and Isaiah, a time when nations "shall beat their swords into plowshares and their spears into pruninghooks," a time when at last — "in the latter days" — the world will be unified and at peace.

But instead of pressing forward, God's people are holding back. They are forgetting that God is ahead of us even more than above us, forgetting that Christians are called to live in the future, not cling to the past, to be inspired by hope even more than by memory. And in this country instead of being part of a prophetic minority, most church people are part of an American consensus uninformed by Christian concern. The murmurings against courageous leaders are rising as are the cries to choose captains to lead us back to the fleshpots and spiritual bondage of Egypt.

I understand why we are presently dispirited. We have been through tough times, and ahead, are "giants in the land." But what are giant obstacles if not brilliant opportunities brilliantly disguised?

. . . The brotherhood of man is not something we are called on to create. It is something we are called on to recognize. "Am I my brother's keeper?" No, I am my brother's brother. We are constantly putting asunder what God Himself has joined together. And to recognize the reality of our oneness is not only a prophetic imperative, it is a pragmatic necessity. Nuclear destruction threatens everyone. And whether you name two or one hundred and seventeen, all the major problems of the world are now international and interrelated. No wonder we cannot solve them when we cannot correctly visualize them. And, finally, of this too we can be certain: the world, in fact, is being rapidly unified around the power of the large nations and the power of multinational corporations, which is to say, it is being unified in the wrong way.

It is time then for good men and women to unite. It is time, in my mind, for a mass movement, for a loosely knit global association of people who wish to say as Thoreau once said, "I am a citizen of the world first."

. . . What I am trying to visualize is not a world government but a world culture, a global way of looking at things, a way not to control but rather to enhance our individual autonomy and dignity, a way of life for all of us, based on shared core values. Following the lead of the Institute for World Order let me give five core values which, as the Institute perceives them, are five answers to five major international and interrelated problems. They are peace

A PROPOSAL

BY WILLIAM SLOANE COFFIN

as an answer to war, economic welfare as an answer to poverty, social justice as an answer to oppression, participation as an answer to the alienation so widely felt by those who can claim no share in deciding human destinies, and ecological balance or more strongly "ecophilia" as an answer to ecocide. I think Christians can agree that all five values are profoundly Biblical.

As they will need spokesmen, the association will need leaders, spiritual men and women practically concerned with the pressing problems of the world . . . These leaders I visualize as representing a kind of spiritual government in exile for a world not yet come into political being.

The primary task of the members of the association, and they could include all of us, will be to urge their compatriots, their schools and universities, churches and synagogues, mosques and temples, to adopt a global view, and to make normative in their country's culture the five core values I have mentioned. For only after domestic attitudes have changed is there any chance for real solution of global problems. This is what I mean by building a world from the bottom up. But changing attitudes is no easy task. It will demand a real revolution of imagination. For what is required is no less than a drastic rearrangement of moral preferences.

Is it absurd to think about a new world culture based on these five global and interrelated values? Are we fools even to dream of a world unified and at peace? In my mind these things are about as absurd as the notion of putting a man on the moon. And as regards foolishness, well, we all know that the line between a damn fool and a fool for Christ's sake is never clear. Besides if we don't talk of these things and do something about them, won't we simply be rearranging the deck chairs on board the Titanic?

Enough then of this "back to Egypt" talk. The Promised Time is better than the good old days. So let church leaders convene a conference to discuss its possibilities and the possibility of forming a global association. Let church people rejoin the prophetic minorities of this world. Let us find once again the conviction of Joshua and Caleb that, come what may, God's will must be done, and their certainty that God's will *can* be done. If only we do not lose our passion for the possible.

Dear friends, we have made a world for each of us, or at least a world for some of us. Now God wants us to create a world for all of us. ■

HEATH (con't)

His German citizenship was taken away and he was hunted by the Gestapo in Belgium during the war. Fortunately he escaped their grasp and lived to write many books, most of them dealing with war and peace and with patriotism as it conflicts with one's loyalty to Christ.

The main point of his writings is that excessive nationalism is the predominant sin of the world. Stratmann shows this in many ways, but the point I would like to make is about Jesus. He claims that it was the excessive, wrong-headed nationalism on the part of the Jewish leaders that finally brought them to put Jesus to death.[1]

Stratmann first shows that all Jews had great love for their nation, a love stemming from their covenant with the one, true God who promised to protect them. The Romans were impressed by this and made many concessions, especially in the area of religious freedom. But this was not enough for most Jews, who chafed under the political domination. They were divided into three main groups: the accomodators, represented by the well-to-do Saducees, who were also minimizers in the matter of the Mosaic Law; the passive resisters, represented by the Pharisees, who hated the Roman domination but felt that active or violent resistance was hopeless; and the revolutionaries, represented by the Zealots, the Jewish "Freedom Party," who refused to pay the head tax, plotted to overthrow the Romans, and who scorned those who would not join them.

In political policy Jesus was most like a Pharisee; in religious policy he seemed like a Zealot. That is, he opposed the Pharisees so frequently in religious matters that the Zealots began to think that Jesus was in opposition to the Pharisees in everything, which was not true. Still, the cleansing of the temple was a Zealot-like act and strengthened the Zealots' feeling that Jesus was with them. Jesus had at least one Zealot, Simon, among his disciples, and some scholars (Cullman and Yoder) claim that Judas the Iscariot and even Peter were Zealots.

But Jesus was neither a Zealot nor a Pharisee; he was his own man. Stratmann shows this first by discussing the attitude of Jesus towards the Samaritans. John McKenzie, in his *Dictionary of the Bible*, says "To the Jews the Samaritans were a heretical and schismatic group of spurious worshipers of the God of Israel, who were detested even more than the pagans." And, McKenzie adds, "There was no deeper breach of human relations in the contemporary world than the feud of the Jews and the Samaritans."[2]

But when we read the story of the woman at the well and the subsequent belief of the villagers in Jesus; the cure of the ten lepers, one of whom was a Samaritan; the parable of the good Samaritan; and even the incident when the Samaritans would not receive Jesus into their town because he was on his way to Jerusalem, we realize that Christ simply did not share the chauvinistic national feelings of his fellow countrymen, even of his disciples, against the Samaritans. In the last incident the disciples wanted to destroy the Samaritans, but Jesus said he had come to save, not to destroy. (Luke 9:51-56.) Later, the gospel was preached successfully to the Samaritans (cf. Acts 8:14-17).

"The disciples' ardent desire for retaliation," writes Stratmann, "was the normal, natural reaction to a serious offense against national sentiment. But Jesus rejected this kind of self-assurance and 'righteousness.' The disciples, and all later Christians, are not of the spirit of Christ if they give as good as they get; if they return one blow for another like it. Beyond the justice which repays 'an eye for an eye and a tooth for a tooth,' there is love." (P. 73 in the Doebele manuscript.) And that love goes beyond national borders, national loyalties and national pride.

Stratmann also thinks that Jesus was cast out of Nazareth because of the national issue. Most exegetes think that the Lucan account combines two separate visits of Jesus to his home-town. In the first Jesus reads the text from Isaiah, announces that it is being fulfilled, and as Luke says, "He won the approval of all, and they were astonished by the gracious words that come from his lips" (Luke 4:22). In the second, which occurred much later, after Jesus had established the port town of Capernaum as the center of his ministry, he was received with great hostility.

The Nazarenes were angry for three reasons. Jesus was telling them that in spite of their original enthusiasm for his message, he found in subsequent visits a strong resistance to him. They knew him too well. Wasn't he the son of Joseph, the carpenter? What right did he have to set himself up as a special teacher from God? So, Jesus observed, "No prophet is ever accepted in his own country" (Luke 4:24).

Furthermore, Nazareth was a small town while Capernaum was a port town on the Sea of Galilee, larger and more important. It was a better place for the Lord to establish a center for his ministry. The Nazarenes were jealous about that. But finally, Jesus infuriated them by these words: "There were many widows in Israel . . . but Elijah was not sent to any one of these. He was sent to a widow at Zarephath, a Sidonian town . . . There were many lepers in Israel, but none of these were cured, except the Syrian, Naaman" (Luke 4:25). That is, Jesus was pointing out that God had in the past sent prophets even to non-Jews when he did not send them to Israel This outraged the Nazarenes' patriotism, their loyalty to the Jewish nation. "They sprang to their feet and hustled him out of town . . . intending to throw him down the cliff" (Luke 4:29).

Stratmann says: "Christ consciously set to work on the people's chief foible, their excessive sense of nation, the most serious threat to their religious sense. For the essence of true religion which the God-man had come to proclaim was God's grace and love for all mankind, and the love of all for one another without concern about their roots in diverse nations and races. If Jewish nationalism and the separatism it inspired were opposed to this they had to be attacked. Jesus did it with a firm hand, even when this inflicted much pain, alienating his neighbor and isolating himself; in fact, even when it made him many enemies who hated and persecuted him unto death."[3]

Stratmann understands the words of Jesus about the Galileans who had started an uprising and were killed in the temple as also referring to excessive nationalism. " 'Were they worse sinners than you? No, but unless you repent . . .' (Luke 13:1). Repent; metanoia, a change of mind, and specifically about national liberation by force!"[4]

The disciples also persisted in strong nationalist feelings. Stratmann sees that the words of Christ to them, "I shall be handed over to the Romans and crucified," (Matthew 20:17) were understood by them to mean that he would be taken as a revolutionary, since crucifixion was the death specifically prescribed for that crime. And so when he says, in answering their request about sitting at his right hand when he came to power (they thought political power as well as religious), "Can you drink the cup I shall drink?"

they answer, "Yes, we can!" That is, we shall go up to Jerusalem and fight at your side. And we shall die with you, if necessary. The words of the disciples at Emmaus after the Resurrection also show this: "Our own hope had been that he would be the one to set Israel free" (Luke 24:21). And even the post-resurrectional saying in Acts (1:6) "Lord, will you at this time restore the kingdom to Israel?" shows that the disciples never gave up. Only with Pentecost did the light begin to dawn that he was not a nationalist, that he had a supra-national attitude, that he intended his message for all peoples.

In the events leading to the trial of Jesus, Stratmann thinks the key phrase is: "What are we doing? This man is working many signs. If we let him alone all will believe in him, and the Romans will come and take away our nation" (John 11:47). Caiaphas then intervenes: "Didn't you know that one man must die for the people instead of the whole nation perishing?" (v. 49).

Stratmann interprets: The chief priests and the Pharisees thought that Jesus would become so popular that he was bound to exploit the multitude's belief in his messianic mission by starting a war of liberation, that such a revolt would have been crushed by the Romans, who then, in their vindictiveness, would suppress the semi-independence the Jews were then enjoying. In other words, they saw the rising popularity of Jesus as the kiss of death to their nation. Stratmann claims that the leaders of the people should have listened more closely to what Jesus was saying, should, as Nicodemus argued (John 7:50), have given Jesus a fair hearing. They would have seen that his doctrine was not political but religious, that he had refused to become king when he easily could have (John 6:15), and so on. Their sin, as Stratmann sees it, was such excessive love of nation that they were unable to listen to Jesus.

That concludes Stratmann's thought in this matter. On the whole I agree with it, though I do think it suffers somewhat from special pleading and becomes simplistic at times. He does not really discuss the mission of Jesus to the "lost children of Israel" as somewhat opposed to the "universalist" conception he (Stratmann) proposes. And along with Jewish nationalism were many other issues Jesus addressed: the legalism of the Pharisees, especially regarding the Sabbath; their hypocrisy; the loose theology of the Saducees, and so on. The enemies of Christ were indeed very angry at him. Was it all excessive nationalism? What of the deep, rancorous jealousy over his popularity? What of the bitterness that came from his blunt accusations of their narrow and false interpretation of the law? Could the nationalist issue have been a cover-up for all those passions, a demagoguery calculated to stir up the worst fears of the people when what was really behind it was just the garden variety of lust for power?

Yes, I think one would have to unravel all the strands that led to the death of Jesus, but I still think Father Stratmann has made an impressive argument for excessive nationalism as the chief cause.

That brings us back to the subject of this paper, the political message of Jesus. As I have said, Jesus did not have a political message. His religious message, however, was so powerful that it obviously had a strong political effect on his contemporaries.

And what was the religious message that had such political effect? I think it was two-fold. First, his love and compassion revealed effectively and universally. Nothing else accounts for the vast crowds that followed Jesus, crowds that in the eyes of the leaders threatened the political order. It was a love that reached everyone: Jews first, of course; then Samaritans, as we have seen; but also the Romans, for several times Jesus helped out Roman officials and centurions. There was also the Syrophonician woman whose daughter Jesus cured; and even some Greeks that came to talk to him. If the main mission of Jesus was to the Jews, he nevertheless revealed true concern for non-Jews and thus paved the way for his final teaching on salvation for all people.

The second aspect of Jesus's message was his sharp criticism of the religious leaders, who of course were also the political leaders. Jesus attacked the Pharisees, especially for their extreme legalism and blindness to the real needs of the people. Jesus called them to repentance along with everyone else, but they were so wrapped up in the "establishment" they not only failed to hear him, they turned in fear and rage against him.

It seems to me that excessive nationalism is still the great blindness of the world. And Jesus would surely speak out against it today as he did to the people of his own village. But he would also be a man of great concern for the poor, all those millions victimized by the "Establishment," the "Security State" or however one wants to describe it. ■

Footnotes.

[1] Cf. *Jesus Christ*, by Franziskus Stratmann, O.P. Verlag Joseph Knecht, Carolund Druckerei, Frankfort Am Main, 1949. This was translated into English by John Doebele, but never published. I have the manuscript.

[2] Milwaukee, Bruce, 1965, pp. 765-766.

[3] Stratmann, op. cit., p. 79.

[4] Ibid, p. 86.

SHERRY (con't)

A brief review of scriptural understandings of sin is helpful. One form of sin described in the Old Testament is "rebellion" (marah), a refusal to obey God's commandments. Those who rebel are vigorously denounced by one of the psalmists who prays for divine guidance in the presence of his enemies. "Because of their many transgressions," says the Psalmist, "cast them out because they have rebelled against thee" (Psalms 5:10). Isaiah states that the rebellion of God's chosen people has grieved God's holy spirit, which through his love and compassion had been working for their redemption (Isa. 63:10).

Sin as rebellion is characteristic of our own situation. Societies can cohere only when relationships among people are based on just and equitable relationships. The necessity for such relationships seems to be built into the fabric of the world order without which strife and chaos become commonplace. Our rebellion against God has resulted in the disruption of this order and we are paying for our sin. God's judgment is upon us. Without repentance, strife will intensify.

A second form of sin is unyielding stiffness of will whereby God's grace proves to be resistible. The term "kashah" meaning hard, severe, or stubborn points to this reality. For example, the story of the making of the golden bull or calf contains evidence of the fury of God, who denounces Israel as "stiffnecked" and announces God's intention to consume his people. For wantonly running after other gods, setting up images, and bowing down before them, Israel fully deserves such punishment. Isaiah (48:1) quotes God as saying: "I knew that you were obstinate, that your neck was an iron

band, and your forehead bronze."

Stubborness describes our own situation. In the face of innumerable signs that the present course of world development is misdirected, we persist in the error of our ways. Both personally and as nations and people we refuse to read the signs of the times and turn back from disaster.

A third form of sin is arrogance and pride, perhaps the most tragic of all. Isaiah refers to the "haughtiness of man" (2:17) which will be humbled. He mentions the "arrogant boasting of the King of Assyria, and his vain-glorious pride" (10:12). The Sodomites lived in "pride, plenty and thoughtless ease." They grew haughty and committed evil in the sight of God. Tyre, because of her unbounded wealth, was "puffed up with pride" (28:2, 5, 7).

Pride in achievement is a very natural and basically positive human attribute. It provides a basis for great creativity. But when pride stands in the way of seeing oneself as a child of grace, beholden to the creator, it destroys creativity and disallows one from seeing his achievements as less than God's ideal. When this occurs, penultimate consummations, rather than opening the way to new infusions of the spirit, stand in the way of the spirit. Unfortunately, that is very much the reality today, particularly among the powerful.

The Christian Gospel provides a basis for us to see all our achievements as penultimate when judged by God, the only ultimate, and thus opens our eyes to our rebellion against God's will, our stubbornness in the face of necessary change, and our arrogance in the face of obvious imperfection. Without God's continuing judgment, renewal will not occur.

Three implications flow from this understanding of personal and social sin:

1. *Whatever change we seek needs to be rooted in a doctrine of human nature which takes human sin seriously.* I see no reason to believe that in the foreseeable future human nature will be so transformed that the sinful personal and social patterns which exist today will not continue to assert themselves. Therefore, any suggested reshaping of our international situation which does not take this reality into account and build in protections against the sinful assertions of human beings and institutions is bound to come to grief.

However, as we have already seen, Scripture also reminds us that some social configurations bring out our worst instincts more than others. This is particularly the case when power within nations and among nations is inequitably distributed. Lord Acton's dictum still stands: Power corrupts and absolute power corrupts absolutely. At the very least, social structures should not get in the way of our ability to act more responsibly. Further, they should provide constraints to protect us from the sinful propensities of others and of ourselves. Finally, and most positively, they should provide a framework within which the better side of our nature may surface. New social configurations are not entirely sufficient if justice is to be done, but they are absolutely necessary.

2. A second implication is that, given the deep-rooted character of our sinful condition, *change will not come easily.* This being the case, any program which does not deal realistically with the concentration of power is bound to be ineffective. Sin as stubbornness reminds us that those who have power do not give it up easily and that something more than simple education is required.

A realistic understanding of power does not rule out the necessity of visionary attempts to reshape the social order. Nor does it imply that specific blueprints for change are doomed to failure in a world of power-hungry individuals and states. Blueprints are absolutely necessary in order that change can proceed with some sense of direction and order, particularly in a world as complex as ours. But our understanding of power does suggest that blueprints will either not be implemented or will be implemented in demonic fashion unless all those whose lives are to be affected share both in design and follow-through.

The question facing us today is: Does there remain enough flexibility in the current world fabric to allow for the power shifts necessary for this to occur both within and among nations? The paradox is that only new configurations will make a just world possible; but those configurations will occur only if power adjustments of great magnitude can be realized.

Positive social change occurs when two factors coalesce: an idealism based on the imperatives of conscience and enlightened self-interest based on the drive to change conditions inhibiting one's proper self-development. Given the intransigency of the social order, idealism alone is not enough. It cannot generate sufficient support to create change. Enlightened self-interest is necessary to generate a movement large enough to be effective. However, it alone is also insufficient. It needs the involvement of idealism so that it does not degenerate into a self-interest oblivious to the larger human interest.

3. A third implication is *that we do not impose undue expectations on those in the world who are currently exploited* because they share the same sinful propensities and many of the same confusions as the rest of us. They simply have not had the opportunity to sin as boldly as we. This is not to say we should not side with the oppressed. We should, both because it is right to do so and because their drive for change will impel us when our spirits lag. They have little to lose, so the status quo means much less to them than to us. But we should not expect them to have all the answers. Rather, we should seek to hear God's voice coming to us in their cries for deliverance and work with them to create a more decent society.

GOD PROVIDES NEW POSSIBILITIES

The Christian Gospel affirms that God provides new possibilities for a more just world order. Given the fact that we live in a world torn by interpersonal and international hostilities; that our personal lives are distorted because of our seeming inability to live in communion with other human beings; that injustice and hostility among nations continues and, in some instances, intensifies; many commentators contend that the future is dark indeed.

But such dark inevitability is foreign to those whose minds are informed by the Christian Gospel because they see in Scripture, the history of the church, contemporary experience and the dictates of their own consciences the continuing creating activity of a Creator God. The writer of Isaiah (40:55) is especially helpful in reminding us of this truth. Remember his words: "Why do you say, O Jacob, and speak, O Israel, 'my way is hid from the Lord, and my right is disregarded by my God?' Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable."

The key words in that passage are, "He does not faint or grow weary." The energies of the God you and I worship have not been exhausted in beginning the creative process. Rather, God's

strength continues unabated so that each day is a day of new possibilities. Indeed, all of Scripture is the story of God's possibility in action. The Hebrews were in bondage and God delivered them; they hankered after other gods and God drew them back again; they acted in ways contrary to God's will and God rebuked them; they cried for deliverance and God sent his son to them. History is at least partially open because God is a God not only of the past and the present. God is also a God of the future.

When the Pilgrims were about to leave for the shores of America some 400 years ago, John Robinson preached a remarkable sermon which spoke both to the personal fears of an anxious band of men and women who knew little of the future which faced them and to the communal hope to shape a more just society than those which then existed in Western Europe. Pastor Robinson said, "Let us remember, brethren, that the Lord hath more truth and light yet to break forth from his holy word." In those words he was giving eloquent expression to a theology rooted in Scripture and the intimations of all our hearts: What is need not continue to *be*. This is the Good News of the Gospel.

Scripture also points quite specifically to new possibilities for justice available to the nations of the earth, even those which do not formally recognize Jehovah as the Lord of history, if they will repent and change their ways. A few examples will suffice:

- Samuel advises Israel after the establishment of the Kingdom: "If you will fear the Lord and serve him and hearken to his voice and not rebel against the commandment of the Lord, and if both you and the king who reigns over you will follow the Lord your God, it will be well." (I Sam. 12:14)
- Jeremiah counsels the Israelites in captivity to "seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare." (Jer. 29:7)
- Daniel admonishes Nebuchadnezzar to "break of your sins by practicing righteousness and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your tranquility." (Dan. 4:27)

This same possibility is open to nations today, even the most powerful. Nations, like human beings, retain the possibility to repent of their ways. Sin has distorted God's intention; it has not destroyed it. History remains open because its Lord is Lord of the future.

At least three implications flow from this understanding:

1. *Trust in God makes it possible for us as individual people to see beyond the constraints of our current world-view to differing conceptions more in accord with current global realities.* We need not remain psychically trapped by our present understanding of reality. To be sure, this is a peculiarly difficult task, especially for those of us who have seen ourselves as world-shapers and world-movers. Self-evaluation and self-critique does not come easy. But as heirs of Zachaeus, Simon Peter, Mary Magdalene and countless others, we know it is possible.

The following statement by Reinhold Niebuhr, directed to the American churches in the 1950's, has more universal significance:

> The Christian Church must therefore regard it as one of its important missions to disturb the mood of national self-congratulation into which our nation is sinking. If the Church is to perform this task it must know however that the "prophetic" mission does not come easily or automatically to the Church. Religion qua religion is naturally idolatrous, accentuating, rather than diminishing, the self-worship of men and nations, by assuring them of an ultimate sanction for their dearest desires. Insofar as our congregations are merely religious communities in which an uncritical piety is nourished, they also do no more than to mix patriotic self-congratulation with the worship of God. It requires both courage and astuteness to penetrate the armor of the nation's self-righteousness. But above all it requires knowledge of and devotion to the one true God who declares to even the most righteous of nations: "You only have I chosen; therefore will I visit you with your iniquities."

Trust in a God who shapes ever-new possibilities allows us to hope that self-righteousness can be replaced, at least to some degree, with God's righteousness. It allows us to see the world and other peoples differently than before.

Lewis Mumford has said that a move toward a more just and inclusive human community will come only as a cadre of people are grasped by a new vision of what a transformed society might look like and are moved to act on that vision. Christian hope says that is not an idle dream but an article of faith.

2. *Trust in a creator God allows us to believe that new international structural configurations can be shaped to draw us closer to the longed-for universal community.* In this regard I was quite impressed with Chapter 9, "On Conceiving a New World Economic Order," in Gerald and Patricia Mische's excellent book, *Toward A Human World Order*. The Misches state:

> The persons and institutions involved in developing world-order scenarios are growing in numbers. Their approaches vary. Some would put major stress on functional institutions that would have effective authority to deal with the global crises and the rampant global forces with which national societies cannot cope by themselves. Others begin with a more drastic reconstruction of existing institutions, including a radical diminishing of the role of the nation-state. But even these latter scenarios give significant place to the principle of functionalism. (pp. 245-246)

Cynicism suggests that none of these scenarios has a beggar's chance of being implemented in a world of hostile and suspicious nation-states. Christian hope proclaims that with God all things are possible. A long view is always helpful in this regard. All political configurations are particular responses to particular historical circumstances. The modern nation-state system, for example, arose out of the break-up of the feudal system in the Middle Ages as a response to the changing dynamics of that time. Perhaps we are now ready for a move beyond the nation-state, at least in some essentials, to meet the demands of our time. The formulations of visionaries provide guidelines to help us meet those demands. What is need not be.

3. *Trust in a God of new possibilities protects us from defining our*

political options too narrowly. Much of the creative edge of contemporary radical theology is based on the assumption that given the intransigence of the powerful, both within nations and among nations, change will come only through the overthrow of the mighty. Many who share this perspective despair over the possibility of incremental change. This position needs to be taken seriously in the light of historical experience and the injustices which pervade the globe. As we have indicated, it is true that those in power are not prone to relinquish power. But Christian trust in the openness of creation helps us examine what possibilities are available for change in a way that despair does not.

In some instances, circumstances may warrant dramatic action, in others they may not. An attitude of despair denies one the ability to make that choice. Hope, on the other hand, allows numerous options based on the circumstances which prevail in particular situations. For, as we have seen, creative political action results from the interfacing of universal principles of justice with the particularities of social circumstance. Christian hope helps make such political action possible.

It is true, of course, that we may not grasp the opportunities which are ours to create a better social order. We may continue our rebellious ways so that chaos and destruction result rather than the beloved community. If so, you and I will need to depend on our ultimate hope, that even world chaos and destruction and death cannot separate us from God's love and care. God's love for us will prevail in spite of our inability to create the beloved community. This is a dark hope, to be sure, but it is a hope which sustains.

Further, it is a hope which provides us with strength to proceed in these times which often invite despair. For when one operates from strength, one is more willing to move into uncharted territories, try new and untried thoughts, than when one operates from weakness. Weakness and anxiety inhibit creativity, they bind the self in psychic chains. The Christian's security is rooted in a never-failing God, one who will not let us go. With this security, we are enabled to create new worlds more akin to God's desire. We may lose, we may even die, but we know that whether we win or lose, whether we live or die, we are the Lord's. This is our ultimate hope, our ultimate possibility, and on this hope all else rests.

SUMMARY

The evangelistic task today is to confront ourselves with the Christian conviction that God establishes justice as the basis on which we are to live out our individual and corporate lives; that we have acted unjustly so that injustice pervades the earth; that God has not abandoned us but continues to present us with new possibilities. The true evangelist both proclaims this Gospel and lives it, knowing that it has the power to sustain, to renew and to transform. In a world torn by strife and suffering, the evangelist is a herald both of judgment and hope.

The writer of the book of Deuteronomy, after reminding the Israelites that if they worship gods other than Jehovah, they will perish, stated:

> Therefore, let us choose life that we and our seed may live by obeying his voice and cleaving to him, for he is our life and our prosperity. (Deut. 30:19-20)

He might say the same to us today. Let us choose life that we and our seed may live also. Amen. ■

BERRY (con't)

These lead to destructive revolutionary movements, to traditional fixations, or to pure negativism. Often these are the consequences of partial views of the situation. They represent problem-solving attempts within an inadequate paradigm of how the earth/human process takes place. The primary need is not for problem-solving techniques but for a new paradigm that goes much deeper and changes things more completely than what has been generally suggested.

My own feeling is that most of the attitudes so far adopted and most of the solutions so far proposed remain within the Christian redemptive mystique. I am suggesting that *the single greatest change needed is a rather complete change to a creation mystique*, and that this creation mystique is provided by an adapted version of the new cosmological myth that is the story side of the modern scientific view of the universe and the forces governing its unfolding reality. This is the musical theme that is haunting the minds of modern people. It is the half-heard song that could awaken us to the type of activity that would integrate the new world order.

The greatest obstacle to our awakening to a full consciousness of this new dynamic of history is probably to be found in the neofundamentalism that presently dominates a large part of our thinking and acting. Because of this neofundamentalism much of the effort being expended by Christians is, I think, leading to deeper frustration. But it is not only the neofundamentalism of Christians that is involved. We live in a world of neofundamentalisms: Buddhist, Hindu, Sufi, Yogic and many others. This may be a final assertion of the power of these ancient traditions. But each of these must not only lead to transtemporal experience, each of these must function within infratemporal history.

For the Christian there is an overwhelming feeling for the redemptive emphasis and little responsiveness to cosmology or creation processes. Christian peoples generally have savior fixations. This is a great difficulty. Certainly in our seminaries there is nowhere to be found any adequate presentation of the creation process as this is experienced in the present. The courses are on such subjects as soteriology, Christology, ecclesiology, the sacraments, grace, pastoral ministry and other such courses along with a good bit of sociology and psychology. The least understood area is that of the creation dynamics. Thus we have no effective story.

Once we accept the new story in its physical and numinous dimensions we have a basis on which to educate in an integral fashion. When children study earth science and life science they will receive the integral world in which they can experience both the divine and the created, a world in which they must live and function. Not only will the educational program become integral, but the various aspects of the human order —economic and political, artistic and literary, moral and religious — will all derive from a common basis, be invigorated by the same cosmic forces, and move toward the common goal of a complete earth in its highest differentiation and its highest intimacy of the intercommunion of all things.

While this is not a complete set of directives for building the future, it does, I hope, indicate a basic stance that needs to be taken, a position from which we can begin the task in some comprehensive way. It outlines the type of contemplation that religious communities can share with the total society. The religious society will not continue to be an isolated life system victimized by entropy but a part of the integral life system on which everything depends. ■

THE WHOLE EARTH PAPERS

Tools for Coalition Building

The Whole Earth Papers go beyond traditional academic analysis. They both explore positive alternatives and serve as consciousness-raising instruments for developing a broadly-based coalition of diverse issue constituencies for achieving effective world law.

No single issue by itself can mobilize the wide grassroots support needed to make world order a priority issue at national levels. Such support, however, becomes possible once the various constituents of the issues covered by The Whole Earth Papers recognize:

1. The linkages between much of their powerlessness and the straitjacket of the existent National Security State system.
2. Multi-issue coalition strategies in which they can be involved in the incremental pragmatics of developing a more human world future.

What topics will be addressed?

As outlined in Toward a Human World Order, by Gerald and Patricia Mische, the following issues will be further developed in The Whole Earth Papers.

1. Issue Concerns and World Order

Hunger	Women	
Housing	Racial Justice	
Education	Elderly	
Human Rights	Labor & Employment	
Health Care	Crime/VIolence	
Disarmament	The New International Economic Order	
Alienation		
Environment	The Law of the Seas	
Energy	Transnational Corporations	

11. Special Perspectives on World Order

The Peace Paradigm	
Religion and Spirituality	
Human Development	
Science	
The Arts	
Social Justice	
African Perspectives	
Asian Perspectives	
Latin American Perspectives	
European Perspectives	
Indian Perspectives	
Mid-Eastern Perspectives	

How can the Whole Earth Papers be used?

-Personal Growth and Study
-Group Discussion
-Background for Lobbying Efforts
-College, High School and Adult Education Courses
-Resource Libraries

GLOBAL EDUCATION ASSOCIATES

Global Education Associates is a non-profit educational organization which facilitates the efforts of concerned people of diverse cultures, talents and experience, in contributing to a more human and just world order.

Underlying G.E.A.'s program is an analysis of the National Security State straitjacket. This straitjacket results when unregulated global forces - e.g., competition over armaments, balance of payments and scarce resources - impinge on human needs and undermine the true security and well being of rich and poor nations alike.

In the mobilization for this three-fold competition, person-centered priorities and human/religious values are being subverted. This mobilization - whether reluctantly implemented by compassionate leaders or manipulated by vested self-interest - is a constantly growing threat to world peace and the economic and social justice which are its foundations.

Global interdependence has brought us to the point when people and nations can and must work together to break out of this straitjacket by the development of a just world order.

The G.E.A. program is aimed at developing a broadly based, multi-issue constituency of persons who:

- understand that national and personal self-interest have come, in our time, to be synonymous with world interest;
- wish to work together toward the development of a just and humanizing world order.

-MOTIF-

The sphere is each of us and it is all of us together and it is the earth as a whole in the system/mystery that is the universe.

The tree is life -- our life -- becoming what it can be within and dependent on the larger sphere of life.

The contrasting fluid fields of dark and light are the ancient elements: earth and water (dark), air and fire (light).

The dark and light are also the yin and yang of life. They are the opposites which cannot exist apart, and which together are an integral whole. They are the inner and outer dimensions of our humanization -- of our shared present and future.

Just as the tree depends on both its rootedness in earth and water and its ability to reach and assimilate air and sunlight, so growth in the outer social order and in the inner spiritual order are both vital aspects of a more fully human future.

The bird winging from its tree home with the fruits of the tree's fulfillment is love, is liberation, is joy, is meaning, is purpose, is the interconnectedness and ongoingness of life, is hope.